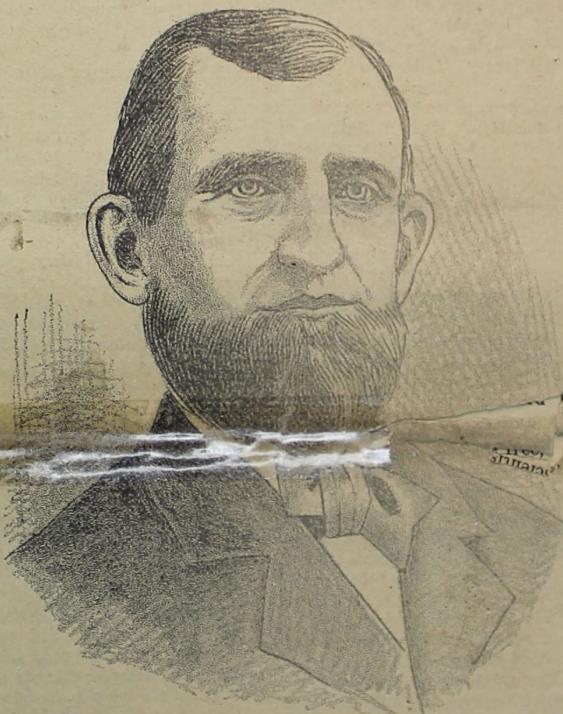


# Sight & Sound

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MORGAN G. YOUNMANS.

An Exponent of the  
Philosophy of Life.



HARPER ILL'S SYN. COL'S

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## COMPARATIVE RELIGION.

BY PROF. J. S. LOVELAND.

NUMBER 1.

## Introductory.

The object of the present series of articles is to present an outline of the several great historic religions. This will require (1) a brief history of their use and progress; (2) a statement of their doctrines and teachings; (3) the relations they sustain to each other; (4) a comparison of their agreements and disagreements.

The first thing demanding attention, in this introduction, is a definition of religion. The first element of religion was fear of the invisible. The child mind attributes will wherever it perceives causation. The forces of nature assailed the primitive man on all sides, and he attributed to them a will like his own. He personalized the objects and forces of nature. Those which injured or terrified him, he feared, and sought in various ways to placate and render them propitious. To those which affected him for good, he rendered the homage of gratitude and thank offerings. The first gods were nature gods. The first religion was the mental attitude assumed by man toward the invisible realm of being, and its real or supposed inhabitants. The differences in religion, therefore, will be the different attitudes assumed by the various peoples to the invisible realm of existence. Hence, when we come to the last analysis, religion is man. It is nothing which he acquires, but it is his own mental status. That status may, will be modified by a vast many circumstances, so that he may seem to change his religion. He has simply changed, in other words, his mental attitude toward the invisible. The rearranging of religious systems is a part of human evolution. Hence, we may be religious from each other. And they may be really but one religion, yet there is varying hues as there are phases of human development.

Religion has been no invention of priests. They have not made religions, but religion has made them priests. That they have modified doctrines and invented ceremonies for their own emolument is self-evident; but, in the main, they have believed in the doctrines they taught. The same phenomena which are witnessed today have occurred in all the ages, and priest and people have misconceived them, and hence been deceived. Among the most extraordinary falsifications by priests have been the distortions of history by Jews and Christians in their sacred books. All ancient history has been perverted or denied in order to sustain the fabulous romance of Genesis. That book is the foundation of both Judaism and Christianity. They stand or fall with that book so far as any divine sanction or authority is concerned, and become mere human religions like Comteism or Buddhism. They are placed on a par with Hinduism and other ancient forms of religion.

We have three universal religions—Buddhism, Christianity and Islamism. We term them universal because they are confined to no special race or people. There are also two great racial religions—Judaism and Hinduism. Ju-

daism is limited in one sense, but its influence in originating and shaping Christianity and Islamism places it in a position to deserve especial attention.

Hinduism, Buddhism and Zoroastrianism originated in the Aryan family, to which we belong, while Judaism, Christianity and Islamism originated in the Semitic family. How far back can we trace these two great families of humanity? Genesis only allows 6,000 years back for the absolute origin of the universe and man. Christianity and Islamism endorse this assumption. Hinduism claims vast periods of time, but it has no authentic history or monuments to confirm its claim. Parseeism is in no better condition, and Buddhism is only 2,500 years old. Egypt has both monuments and books, and lays claim to vast antiquity; but this claim has been contested with the desperation of a death struggle on the part of Christian priests and writers. And no wonder, for the truth or falsity of their sacred books have been dependent upon the decision. But that the first dynasty, by Menes, dates back to about 4,000 B. C., admits now of no doubt. Egypt was a powerful kingdom with hieroglyphical writing and a high state of art at the time when Judaism and Christianity say the world was created. Recent researches show that the original Egyptians crossed the Persian gulf into Africa, and in the course of ages gradually descended the Nile and settled in lower Egypt, a civilized and powerful people. This fact explains what has been thought so mysterious, that the oldest monuments and records show as high culture in art and literature 4,000 B. C. as in later ages. The nation had been growing for ages before it took possession of the lower Nile at ~~the few years since it occurred~~.

It is ~~said~~ that the ruined heaps of ancient cities might furnish inscriptions which would aid in the solution of various historical and religious problems. Since then the spade has been the mighty instrument of revelation. Men from different nations have unearthed in Egypt, Arabia and Babylonia the buried records of far distant ages. The world's history must be re-written—is being re-written. The religious notions and dogmas must be recast. The pretended most ancient book, the Old Testament, or at least the Pentateuch, has become a modern production when compared with the records dug up on the plains of ancient Babylonia.

The pioneers in this work, with a more laudable pride than Ceasar's, may well proclaim *Veni! Vidi! Vici!* From the ruins of Telloh, Lippur, and especially Nippur, they have dug up the histories of kings and empires, which flourished 6,000 years ago. Herodotus, who wrote 400 B. C., was more than a thousand years farther from Sargon I, who extended his conquests to the Mediterranean, and even to the island of Cyprus, than we are from him. They wrote their histories on soft clay, which hardened and remains perfect to the present time.

But, instead of further statements of my own, I will present some of the numerous authorities who have been workers in the field, either in collecting

the ancient libraries and monumental inscriptions, or in deciphering or translating them at home. Mr. Peters, connected with the American expedition to Nippur, writes:

"We discovered written records no less than 6,000 years old, and proved that writing and civilization were then by no means in their infancy. Further than that, our explorations show that Nippur possessed a history extending backward of the earliest written documents found by us at least 2,000 years." In another passage he says: "They have shown us that man in a high state of civilization, building cities, organizing states, conducting distant expeditions for conquest, ruling wide extended countries, trafficking with remote lands, existed 2,000 years before the period assigned by Archbishop Usher for the creation of the world."

Mr. Peters very modestly gives Archbishop Usher as authority for the date of creation. But Usher simply gives the date given in Genesis for creation. Hence, Peters and his fellows have "proved" the existence of a high state of civilization 2,000 years before the time when the Bible asserts the world was created! In another place he says: "The most perfect specimens of their art are of date 4,000 B. C." Again, "The language of Babylonia 4000 B. C. was in an advanced stage of decay."

The Rev. Dr. McCurdy, of Toronto, Canada, has written two large volumes upon prophecy and the monuments. I can give space to only a few quotations from his very able book. He says, in discussing Semitic culture in Babylonia: "In 4000 B. C. we find spoken there a language differing in no essential respect from that used 3,500 years later, grammatical forms stereotyped, and so characteristically developed by a long process of phonetic changes as to be altogether beyond the range of direct comparison with the old Semitic types from which they sprung." "In the absence of direct evidence to the contrary, we are entitled to assume that the same race, who, in historical times, gave proof of high endowments, reached their unique level of intellectual attainment by a process of self-education." Long ages must have been required for this process of self-education, which would take ~~several years~~ Peters, some 8,000 years ago. But there is one more quotation from Dr. McCurdy, which must not be overlooked: "Everything in political and social life turned upon what was more foundational and vital to the existence of the state than trade or manufactures, or war or diplomacy, namely religion. Religion, in a word, was the be all and end all of life and government to those first founders of states and empires." I present this as showing that the further we get back in human history the more do we find religion embodying the attention and occupying the time of the people and their rulers.

It is true that those Semitic rulers waged war and made conquests, but seemingly it was done in order to build new, or enlarge and beautify the temples of their gods. Indeed, the wars themselves were as much contests between the rival gods as they were between the monarchs of the different nations. And at that period the religious systems of the principal nations were essentially the same in character, the difference being mainly in names of their gods. The Phenicians were the most ancient commercial people, and it is shown that they "began their maritime enterprises not later than 4000 B. C." Hilprecht says: "There is now sufficient evidence to prove that at the very dawn of the historic period in Babylonia, maritime intercourse was carried on between this country on the one hand and the Sinaitic Penin-

sula and Indies on the other. The evidence is as startling as it is curious." The Phenician fleets went west through the Mediterranean to the British Isles and through the Red sea and Persian gulf to India, and they were Semites the same as Babylonians, Ninevites, Arabs and Jews. We can now very easily understand how the outlines of the great religious systems resemble each other, how the stories of the Hindoo Christna are reproduced in the pretended history of the Christ of the New Testament. Asia is the great human hive from whence are swarmed the Aryan nations of Europe the Hindus of India and the conquering hosts of the Persians; unless Persia was the primitive habitat of the Aryans. The Semites have not very largely settled permanently outside of Asia, and where they have they have been mostly destroyed, like the Carthaginians, with the exception of the Jews. Asia has also been the birthplace of all the great religions. Three of these—Hindooism, Mazdaism and Buddhism—are from the Aryans, while Judaism, Christianity and Islamism are from the Semites.

But to still further point out the commercial relations alluded to and the remote period when they are known to have existed, I submit one more quotation from Hilprecht:

"Egyptian research has independently arrived at the conclusion that the pyramid builders were as old at least as the fourth millennium before the Christian era. The great pyramids of Gizeh were in course of erection, the hieroglyphic system was already fully developed, Egypt itself was thoroughly organized and in the enjoyment of a high culture and civilization at a time when, according to Archbishop Usher's chronology, the world was long ago pointed out that originally it signified the Sinaitic peninsula. Ever since the epoch of the Third Dynasty Egyptian garrisons had held possession of the peninsula, and Egyptian miners had quarried there; and as the age of the fourth dynasty corresponds with the age of Telloh, we must assign to the statues of Telloh, which were found in the age of Telloh, as back as 6,000 years ago stone was conveyed by sea from the quarries of Sinai to Egypt. The school of sculpture had already arisen in that part of the world. What clinches the matter is the fact observed by Mr. Petrie, that the unit of measurement marked upon the plan of the city, which one of the figures of Telloh carries upon its lap, is the same unit as the measurement employed by the pyramid builders."

Thus we see that 6,000 years ago, the Bible date of creation, powerful empires existed and held commercial relations with each other. That the Phenicians were the carriers in trade, extending their enterprises from western Europe to India, in Asia, and ining created."

"The statues discovered by Mr. De Sarzec at Telloh, which may be roughly dated about 4000 B. C., remind every one who has been in Egypt of the great diorite statue of King Khephren, the builder of the second pyramid of Gizeh. What is more, some of Telloh statues are carved out of hard diorite stone. Now, one of the inscriptions that accompany them affirms that the stone was brought from the land of Magan, and though in later times Magan was used to denote lower Egypt, Dr. Oppert and myself have cluding much of Africa. We also see that the ancient forms of religion come in contact with each other, and through commerce and conquest must more or less have been modified by that contact. And, if we find in the older systems the same stories and doctrines, we can affirm that they were not revelations from God to other

people at a later date, and especially so when we have shown the commercial and other relations of the different peoples. For instance, if we find some of the prominent stories of Genesis in the records of Babylonia, written 2,000 years before the time of Moses, and remember that the Jews were Semites—that their ancestors came from Babylonia, and that they were captives there before their Bible was made up, we shall not be very likely to believe that God made a special revelation to Moses, or any other Jew, of things already recorded in their own language. Again, if the ancient Semites or any other people could find out things independently of a revelation, then such a revelation is unnecessary. And, if we find that all ancient religions were the same at the outset, and that as far as they progressed they followed the same method or law, we shall more clearly perceive that religion is the mental attitude of man toward the invisible. That attitude will change as he develops his intellectual nature. Hence, we do not expect to find a religion full formed and perfect among the primitive tribes. Nor at any subsequent period will we meet with one directly revealed to any specially favored tribe. All will be found occupying the same position.

#### THE CLOSING CENTURY.

Editor Light of Truth: The young folks that may take the trouble to read this article are so habituated to the use of marvelous discoveries of the century so near a close that they do not and can not so thoroughly appreciate its achievements as can they whose minds recall the introduction of many of them. Perhaps the earliest I can bring to mind was the introduction of the common match, of which so many millions are used daily. Suppose our young friends should be deprived from using matches for a year, would they not have a greater appreciation of them than now? A few years after the match appeared came the sewing machine; note how intimately the sewing machine is interwoven in the daily life of each family, and try to imagine how mankind could live without it. The manufacture of the watch by machinery, instead of hand, has contributed greatly to the comfort and convenience of mankind.

Traveling by steam, both by water and land, belong to this century; and to travel by means of electrical propulsion is so very recent that nearly all can recall its first use. It is within my recollection when pictures were first taken in America by the sun's rays, though the discovery was announced in France before my advent on this earth, at least in its present environment, and what would our young friends do without their "counterfeit presentments?"

It is within this century that instantaneous transmission of intelligence has been accomplished by both act and word. Do our young friends stop often to consider how tedious was formerly the transmission of intelligence, now so rapid? The bicycle, an incident of yesterday; the automobile carriage, an occurrence of today. Then, too, this century now drawing to a close witnessed a complete change in our knowledge of the structure of the earth, and of our conception how mankind arrived on its surface. Geology and evolution now stand firmly fixed, demonstrable sciences, along with applied mathematics; nor should we in this casual conversation omit to state the achievements in the science of astronomy. Notwithstanding the wonderful advancement made in the various arts and sciences above referred to, and which comprise but a portion

of the discoveries of the century, none mentioned surpass in interest and possibilities that of the spectroscope, by whose aid mankind examines the light from our sun and the more distant stars, determining the materials of which they are made, and showing that earth and the distant star have many elements in common. To faintly realize this wondrous achievement, we may consider it in imagination possible for man to stand with his hand on the shoulder of a brother man, on the sun, distant 92,900,000 miles, and talking with him familiarly as you and I now do. If this same earth man wanted to talk to a man on Sirius, with his hand upon his shoulder also, the arm would proportionately have to be one hundred miles long; and yet nebulas are dimly revealed in cosmos whose distance from the earth is estimated at 5,000,000,000 of light years, which is the astronomer's method of calculation, light traveling at a rate something in excess of 11,000,000 miles a minute, to be accurate, 11,160,000 miles a minute. Soon is to be demolished (I think already) through this wondrous science, aided by evolution and geology, the errors and fallacies that have held man in bondage to the superstition and creeds of the ignorant past, and it will, I think, in time free and qualify him to predict with scientific accuracy, a partial knowledge of what shall befall him when the earthly casket that holds his immortal soul shall have moldered into undistinguishable, but not inextinguishable dust. Nearly all civilized, and, as I was taught when a child, enlightened nations rose to the knowledge of all useful arts and high civilizing ideals, because of the Bible being received and taught as having come from the hand of omnipotence, and containing the only rule of conduct by which mental tranquillity and peace could be obtained and maintained on earth and retained and continued forever after death. Now it is not my purpose in this friendly conversation with my young friends to seriously attack this belief. It is one that has existed for ages, and I believe has done great good in the world, though in the past often an instrument of torture in the hands of many who, though claiming to have divine guidance for their conduct, were inspired (if not by the devil, in whose existence, thank heaven, I no longer believe) by unspeakable evil and malice. The motto which I would have my young friends adopt and follow inflexibly throughout life, would be scriptural advice, given by St. Paul, to "prove all things; hold fast that which is good."

It is undeniable that the spirit of investigation into the realms of psychic science is not only disapproved by the ministry at large, but were it in their power they would prohibit it entirely. Now to my mind the investigation of psychic phenomena is not only permitted, but to be encouraged, and from the Bible itself we who believe that we can prove demonstrably the immortality of man (not theoretically, but practically), should fortify our position by the words of Paul, who was the most learned of the disciples and best qualified to explain the resurrection of Christ, and by it the resurrection of all mankind after death. Not being able to speak of my own knowledge, but accepting the statements of my friends who have clairvoyant powers, I can believe readily that the spiritual body of man survives its earthly dissolution, revisits his friends and relatives, and that with their spiritual vision and hearing they can both see and hear them, and in this view I am fully warranted, not denying the existence of the science of telepathy as demonstrated by Sir William Crookes and others. There was a time in the

past when the church made war upon the Copernican system of astronomy, on the ground that it contradicted the Bible, and later Galileo was forced by the church to recant his beliefs in order to escape imprisonment at the age of 70 years, though his recantation, owing to perfidy of his goalers, only softened but did not accomplish release. Had Galileo had the mind and heart of Socrates he would have occupied a pedestal beside him. Of religion, it might well be said, as Madame Roland is commonly believed to have said at death, "Oh, Liberty, what crimes are committed in thy name." And yet never did religion pure and undefiled commit a crime. The crimes committed in its name have been committed by fanatics who believed that they were doing the work of Almighty God in committing to the stake and faggot or the terrors of the Inquisition people whose belief differed from their own. There is one point that I am anxious to imprint on the minds of the young who may follow me through the article, and that is, toleration. There is one supreme arbiter, implanted in every human being, in some highly developed, in others less so, but common to all mankind, and it is known as Reason. It is not necessary, I unhesitatingly affirm, to believe any article or creed in order to effect your salvation and escape eternal punishment, if your reason rejects the article or creed, and this statement I make on the authority of the most distinguished theologian of this century, the companion of Gladstone in his youth and his intellectual equal throughout his whole career, Cardinal William Henry Manning.

So much has the Church of Rome gained in liberty of speech and toleration of freedom of thought in the last century. It would seem that in the great Church of Rome, where leading intellectual light would admit that a conscientious Deist or even Atheist could be saved from eternal perdition because he could not believe, as did the cardinal, may in time admit the justice and wisdom of Lord Byron's lines :

"I wish men to be free,  
As much from mobs as kings, from  
you as me."

Independent of the phenomena of spiritualism, much of which is yet unintelligible to us because we are only on the threshold of its dwelling, or have only planted our foot on the first rung of its ladder, we can well believe, reasoning from such knowledge as we have been able to obtain, that we shall continue to exist in happiness and constant progression after the change called death. Not one reader of these lines came into the world of her or his volition, nor can they say why they are here. The almighty power that created them has created a space so vast that, freed from their physical bodies and in our solar spheres, homes could be found for all humanity that has ever been or ever will be born, before the extinction of the sun's heat will cease to warm the earth and other planets sufficiently to maintain life such as we now know of it. We are told by the astronomers that the sun's heat will last sensibly undiminished for five million years, and that in ten million years it will become cold and dead like the moon of today. We can readily believe from what we know of the power of omnipotence that the designer of this world—nay, of the cosmos, can give us eternal life and happiness if such is his desire, and that such is his will we can reasonably conclude from the fact that in each human heart he has implanted a longing for future existence, which accompanies man, throughout all the years of his life, intensifying with the increasing

years, and ceases not while reason holds her sway in his mind. Certainly the power that made us, can make us immortal, has created a longing within us to enter that home, and dwell there forever, is it not reasonable therefore to believe that that longing will be gratified by its fulfillment?

This argument is but one, and perhaps among the weakest of all in favor of the immortality of the soul, but supplemented with others, and backed by psychic manifestations, carries conviction to the mind of the writer, not omitting the words of that wonderful, if not divine Master, who, prior to his translation, said to eternally solace, comfort and sustain mankind, "Let not your hearts be troubled; ye believe in God, believe also in me."

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

WILLIAM TUCKER.

#### TO THOSE COUNTRIES THAT WEIGH BY THE BALANCE.

##### PROLOGUE.

Off from the deathless All did each soul part,  
Seeking to be a self; a pride; one-formed; confined;  
To be a memory cell; yet holding all.  
But pride its sight will dim, till, strug-  
gling, blind,  
Far-off, heart-sick, it wakes; wakes at a  
call  
Forth from the All-Heart sent, a death-  
sick child to find.

And it reads then the Law by the Balance.

##### I.

That, in the past, as it has sickened men  
By hate persistent, has it sickened been.  
That, as its anger secret arrows shot,  
Shows its marred soul—where each came  
back—a spot.

##### II.

That, that when a household sent a mem-  
ber forth  
To have its hands stained by another's  
blood,  
So—as a balance moves—came it about  
By murder, or by pestilence, or flood  
To them (though wailing) was there meas-  
ured out what they had meted;  
In man, or country, this a law that's not  
defeated:

This record: This, Law by the Balance.

##### III.

Mankind, this soul saw, as those who con-  
test,  
When, like the lillies, might each live, yet  
rest;  
And without aught but laughter, without  
groan,  
Grow, knowing that to each, in time, must  
come its own.

##### IV.

It saw the parent matrix made to thrill  
Higher than earth, until it reached a  
state  
In which some soul waited on high to fill  
And act on earth, in fleshpot part, its  
fate.

##### V.

It saw how, through the body to the soul,  
From earth, attraction drags things to  
their place.  
And saw, as mightiest, that resplendent  
goal  
Where things just meet the just; that  
face on high  
Of fire; above all selfish deeds; that selfless  
face  
That selfishness will see not or will  
look on and will die,

With its record: By the Law of the Bal-  
ance.

Berkeley, Cal.

ADAIR WELOKER.

The recently completed school census of Chicago shows that in one block in the Sixteenth ward there are but seven American born residents out of a total of 2,727, the majority being Poles. In another block there are 2,583 Poles out of a total population of 2,584, the other man being a Chinaman. The total population of the city is estimated at 1,851,588, which figures would indicate a growth of over 70 per cent since 1890.

## THE LIGHT OF TRUTH.

## MISCELLANEOUS.

## THE LIMIT OF LAISSEZ-FAIRE.

By Z. C. Ferris.

The doctrine of laissez-faire, or non-interference of authority is identical with that of anarchy except as regards the reason why, and in what respect, the individual wishes to be let alone.

Perceiving that social arrangements under existing competition are not well calculated to promote equity, the anarchist in theory wishes to be free from them. On the other hand, the practical anarchist (who disguises his anarchy under the foreign phrase), finding that laws calculated to promote equity necessarily supplant profit-yielding privileges, for that reason deprecates governmental control.

The question as to how far the social will may control the individual will raises the question as to the true basis in final causes of governmental authority per se. We must first settle the question as to what the governmental function is, and the necessity for its exercise. We find that the primitive or unconquered tribe has no organized form of government. What it has is a body of popularly sanctioned customs, sufficiently stable and conservative. If we observe closely we can readily see that what we still have is largely the same. The real constitution of the social organism is not so much in written laws as in that growth of custom, usage and arrangement which the common convenience sanctions. The several articles of the federal constitution are far less organic in their scope than the laws which fix the scale of wages and the price of bread.

Does it follow from this that those unwritten laws, more fundamental than the written law, are beyond the reach of human control? I have hinted that their sanction is in the common convenience, which they have been found to tolerably serve. Be that as it may, suppose it should be found that certain arrangements did not serve the common convenience in a tolerable manner; that they wrought intolerable hardship, destroying human life and precluding welfare and happiness from the lot of the majority, what then? Is the majority helpless in the hands of a relentless fate? That is the practical question we have to meet and solve.

As to what government is, what it has been and what it is to be, we can not do better than quote Spencer in "The Great Political Superstition," where he gives his brief statement of how government, which arises as an irresponsible, aggressive force, finally develops into the public servicer of rationally organized society.

"Originally concerned almost exclusively with the defense of the society as a whole against other societies, or with conducting its attacks upon other societies, government has come more and more to discharge the function of defending individuals against each other." After examples: "In other words, along with social progress there goes not only a fuller recognition of those which we call natural rights, but also a better enforcement of them by government; government becomes more and more the servant of these essential pre-requisites for individual welfare." The final purposes of government, then, is the establishment of equity.

Mr. Spencer closes his argument against socialism thus: "When that 'divinity' which 'doth hedge a king,' and which has left its glamour around the body inheriting his power, has quite died

away—when it begins to be seen clearly that, in a popularly governed nation, the government is simply a committee of management; it will also be seen that this committee of management has no intrinsic authority. The inevitable conclusion will be that its authority is given by those appointing it; and has just such bounds as they choose to impose. Along with this will go the further conclusion that the laws it passes are not in themselves sacred; but that whatever sacredness they have, it is entirely due to the ethical sanction—an ethical sanction which, as we find, is derivable from the laws of human life as carried on under social conditions. And there will come the corollary that when they have not this ethical sanction they have no sacredness, and may rightly be challenged. The function of Liberalism in the past was that of putting a limit to the powers of kings. The function of true Liberalism in the future will be that of putting a limit to the powers of parlia-

of the whole is the paramount welfare of all the parts.

The question of how far the social will may supersede the individual will is thoroughly canvassed in the "Great Political Superstition," and since the test there applied and the criterion established are perfectly satisfactory, it need not trouble us that the essay was written as an argument against socialism. Raising the question as to how far the people may co-operate publicly by acting from the social will expressed by a majority, Spencer finally finds its answer to rest with the social judgment as expressed by the majority.

Though Spencer seems to close his eyes as he steps glibly over this vital point and plunges deeply into the discussion of minor issues, it is not necessary that we should do so. The solution of the problem is there worked out for us and we are at liberty to appropriate it. That solution is that the majority may substitute co-operation for laissez-faire to the extent that

## DEATH.

I do not think the effort to eradicate the word death is necessary or consistent. The lexicon defines it "total cessation of the functions of life." Interpolate one word then, and it expresses all we mean. Total cessation of the physical functions of life express it. It is an easy word to handle, the general significance is readily understood by all English speaking people, and it saves circumlocution. Death to all who understand the true definition means all, and more than the common phrase—"passed to spirit life." It means that, and also that the outward form passes into decay. It means still more than that. It means that the individual in passing into the spiritual life takes with it the prepared elements of the spiritual body, and reconstructs them for permanent habitations, and holds the relationship of the past in its subtle memories and delicate sympathies, and feels the quickening and exaltation that the new environments evoke. All of this and much more is embodied in the larger definition of the word death, and in a generation or two the word will be so understood and defined, and no confusion necessary, and no multiplication of verbiage to express the beautiful and wonderful process, which is transpiring all around us, and of which all must soon be participants.

In the town of Hanover, near Nashville, N. Y., on the 3d day of February, death called at the home of James D. E. Remer, and bore him to his new inheritance by causing a total cessation of the functions of physical life, and transferring all the life processes and vital functioning to the new body born of the earthly tabernacle, and carried forward into the permanence of immortality by the gentle ministrations of death. O, beautiful death! thy name is a talisman; thy healing breath the hope of all; thy gentle touch the charm that subdues all pain; thy silent ministry absolves from the struggles and weariness of sense, takes the beloved guest of our homes beyond the reach of our tear-blinded vision, and leaves the silent door half open to invite us to follow, to that ever blooming garden of light and love, where the freed spirit has found its reward.

The companion of his earthly years,

The children left to mourn,

Gazing through a mist of tears,

Await his glad return,

When over the lowlands dark and wild

And over the mountain steeps,

He comes to greet the mother and

child,

And bless the soul that weeps.

—Lyman C. Howe.

## EDWARD O. HARE.

the social judgment, inherent in the majority, finds it necessary to substitute the social for the individual will. According to Spencer the majority are the only judge as well as the only authority in the matter.

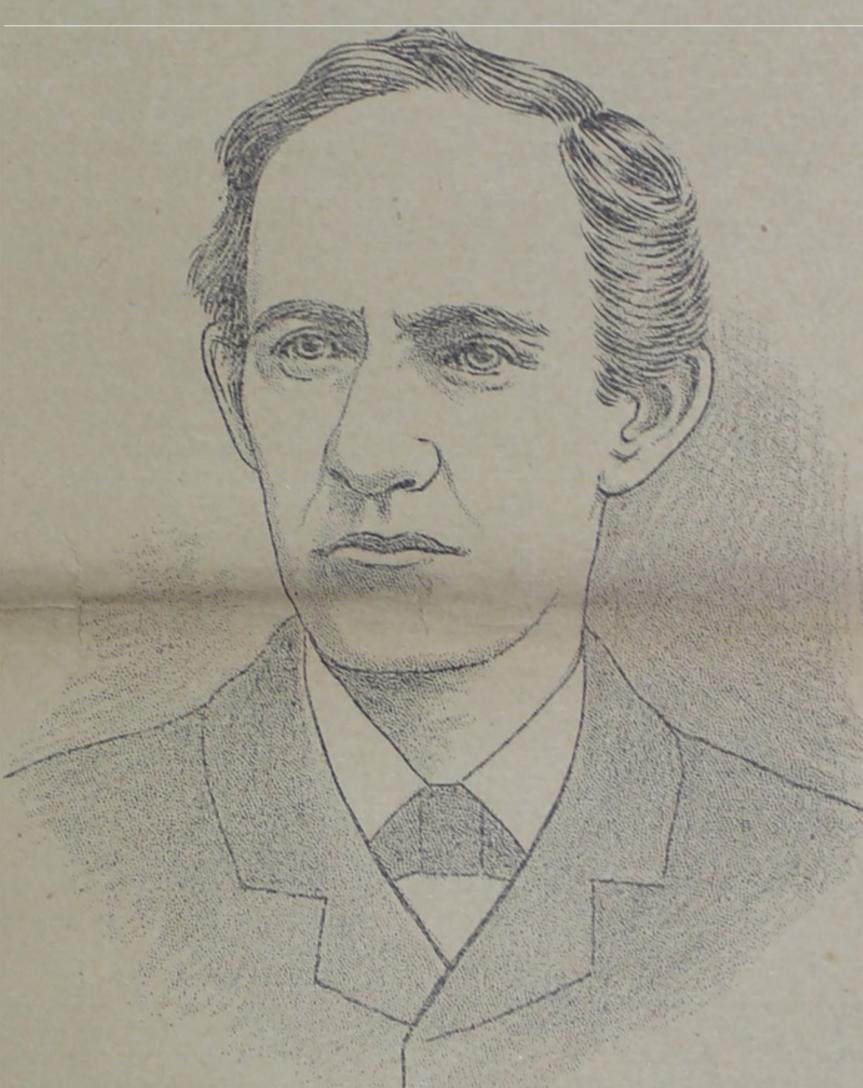
Z. C. FERRIS.

## ANOMALOUS FACTS.

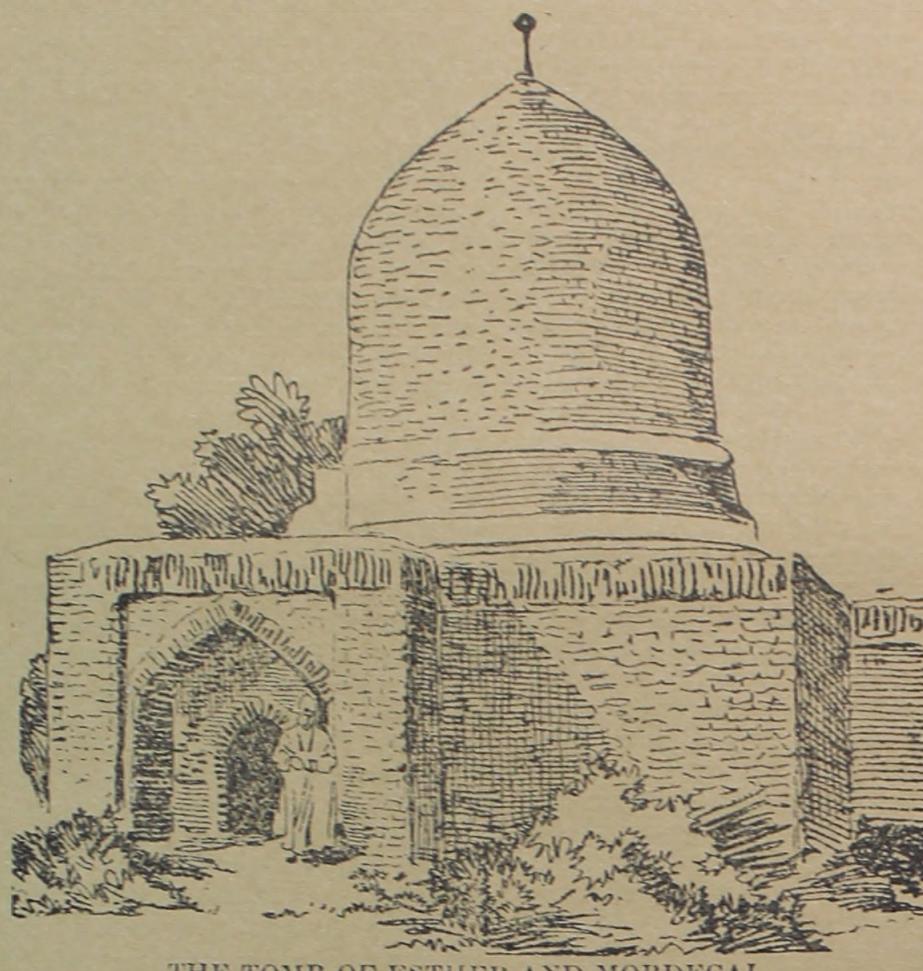
A positively clear mentality can only exist with an absolute control over the animal nature or a distaste for that which is allied to it, even though the whole category be indulged under circumstances. It is not the indulgence which makes man an animal, but the love for it—the passion. In like manner he cannot secure genuine happiness or contentment, without being absolutely honest or just—high-minded enough to starve sooner than do a dishonest act, even though he be compelled under circumstances to circumvent a rogue by deception. as in the former, it is not the act per se, but the love of it, or the weakness of succumbing to temptation, which destroys one's happiness.

Will be remembered as an old-time worker in Cincinnati. As president of the old Society of Union Spiritualists he was one of the most active agitators of spiritual truth in the city. He was born in Belmont county, Ohio, in December, 1831. He was educated at Briar Hill Academy, near the place of his birth, for the practical work of life. His early teachings pointed toward Presbyterianism, but while yet a young man he investigated Spiritualism, and for several years studied its phenomena and philosophy with unusual care, and his experience was favorable. As is the case with all honest investigators, he found the truth and embraced it, although he never connected himself with an organization of Spiritualists till he joined the Union Society in the early days of its life.

JAMES G. BLAINE ON THE MONEY QUESTION—25 cents.



EDWARD O. HARE.



THE TOMB OF ESTHER AND MORDECAI.

## TOMB OF ESTHER AND MORDECAI.

An Identification of Interest to All Readers of the Bible.

The tomb of Esther and Mordecai, the famous characters in the Biblical book of Esther, has been discovered in Hamadan, Persia, and the inscriptions on the sarcophagi and the tomb itself read and translated. This discovery is most timely, says the New York Herald, for some writers have tried to discredit the Biblical story and the festival of Purim, which goes back to it for a basis.

Every reader of Scripture is familiar with the strange tale of the Jewish maiden whose beauty so touched the King of Persia that he took her for his wife and placed her on the throne by his side. The Jews of Hamadan show this tomb of the hero and heroine of the Bible story to all travelers with no small pride, for in it lies their title to nobility, one of their own peo-

ple having actually reigned with the king.

This tomb has evidently been added to at various periods, and is now 60 feet high. The entrance is to the left of the center, leading into an outer passage. To the left is the tomb of some ancient savage and to the right the tomb of an old physician, with a stand bearing oil and lamps in front of it.

A wall separates the sacred part from this outer section. At its western end a door leads to the principal part of the tomb. To the right is Mordecai's tomb and to the left Esther's, separated from each other by a corridor along which pilgrims pass around the sarcophagi. In a niche is a scroll of the law, and an ostrich egg is suspended beneath the dome, as is the custom in all Persian tombs.

The sarcophagi are made of a dark wood, evidently of great antiquity, and are covered with inscriptions in Hebrew.

## FOR AND ABOUT WOMEN.

A bill authorizing the employment of graduate women nurses in the hospital service of the United States army was introduced by Senator Mason and referred to the committee on military affairs.

Senator Warren of Wyoming has introduced an amendment to the bill providing for the government of Hawaii, which strikes out the word "male" from the qualifications of electors, and of members of the legislature.

Petitions to congress asking equal suffrage rights for the women of Hawaii have been presented from the National American W. S. A. and numerous other suffrage associations throughout the country.

In the bill which has passed the house providing a criminal code for Alaska, prohibition has been repealed, and the word "male" appears in the qualifications of jurors.

Twenty-one women have recently been appointed to as many postmasterships.

Petitions and memorials asking for the passage of the 16th amendment prohibiting the states from disen-

chising citizens on account of sex have been presented from the National American Woman Suffrage association; from the woman suffrage associations of Maine, Kentucky and Nebraska.

Mr. Coats of North Stonington has introduced a bill in the Connecticut legislature relating to the extension of the municipal suffrage to women.

## LITTLE CHILDREN "SHALL LEAD THEM."

In this city some months ago a lady died, leaving little children; the youngest perhaps 2 years old—some less. He had always clung closely to his mamma, seldom allowing others to do anything for him. When the mother suddenly passed out the little one missed her care and became very fretful. The mother's remains were in the coffin in the parlor alone. This little babe, in some way, got into that room. He could not see into the coffin, so of course did not see the remains of his mother. His grandmother (who told this to me) said she heard him laughing and went to see who was with him. He said, "See mamma, see mamma," and pointed to a certain place where he believed her to be.

Another case of this kind was with a lady acquaintance who has been inclined to ignore spirit return and com-

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O. S. M.



# Spiritism

## SPIRIT POWER IN SAN FRANCISCO

To the Editor:

We have had many authentic reports of the acts of mischievous spirits in throwing and other such pranks and even starting fires, while spectators and policemen tried in vain to detect the source of the mischief. The occurrence of such things in the residence of Rev. Dr. Phelps, of Stratford, Conn., nearly half a century ago, when a great many things were thrown about and a great many tricks performed with their furniture, which was all authentically described then, ought to have made intelligent people familiar with such facts, but popular ignorance is hard to overcome, and when several months ago the same phenomena broke out in a soap factory at San Francisco, the only daily that would give an honest report was the Call. The others attempted to ridicule the whole affair as a joke. The Examiner is particularly fierce against spiritual phenomena.

San Francisco ranks high in corrupt politics and religious bigotry, but Father Yorke, the leader of the Roman Catholic mob, whose vituperative fluency and unscrupulous mendacity has no equal in the United States, and who has used his power over his ignorant followers to assist the progress of political corruption and defeat the friends of political honesty, has been very thoroughly exposed. His attacks upon Mayor Phelan, the best mayor

Dr. Rodes has ever had; Dr. Clinton, a most worthy citizen, and Judge Mayum, the antagonist of the railroad ring, have been thoroughly proved to be utterly mendacious and malicious. Mendacity is visible in all his public utterances—a mendacity which, in the early centuries, was the common characteristic of Roman priests.

I send you the statement of Mr. Lambert, treasurer of the toilet soap factory, who suffered from the malicious spirits, and has been relieved through the agency of Mr. Lynn, who brought to bear the spiritual power of Dr. Dodds, who was once a famous lecturer on Psychology. Dr. Dodds promised complete relief from the nuisance and great success after the relief. Mr. Lambert says he is now overrun with business.

JOS. RODES BUCHANAN.

## HISTORY OF THE MANIFESTATIONS.

The manifestations of the unseen powers were first made known to us at our Yucca Root Toilet Soap and Perfumery works, Nos. 1155-1157 Mission street, San Francisco, Cal. They began in the absence from the city of our manager, about two years ago. The girls in the press room complained to me that the goods were flying about the room without any visible power, but for the space of two days I paid no attention to these statements, as I was a total unbeliever in spiritual phenomena. When our manager returned the same complaints were made to him, and as he, too, was an absolute unbeliever in the supernatural he simply passed the matter by, with the very natural idea that the girls were simply playing pranks upon one another. I then went into the press room resolved to find out the cause of the disturbance. I saw the goods (soap, etc.) flying about the room, without any visible power of propul-

sion. I knew that our manager would only believe the evidence as seen with his own eyes, and without any comment whatever I called him into the room. He saw what I have described, but attributed the cause to some of the help who might be hiding in some part of the room. He was very angry and said in a loud voice that anyone who would be caught throwing anything about the room would be discharged instantly. Well, I knew that the help had nothing to do with it, but I did not say so. I merely suggested that all the help be called together at each end of the room, which was done, and still the goods were flying about and continued to do so, frequently striking us. We then set about in earnest to find out, if possible, the cause of the disturbance, and after two days' efforts in that direction we were no nearer a solution of the mystery. We then went to the chief of police and asked for detectives to assist us.

Three detectives were sent out, and staid in the room and factory three days in succession, but they, too, had to give it up, and confess themselves baffled. Newspaper reporters also came in, but some of them only passed through the room, asked a few questions and then went out, thinking probably that they were being made the victims of a practical joke. The San Francisco Call reporters, however, (two reporters and an artist), staid in the room several hours, saw everything as we did, and their artist took pictures of the different phases of the phenomena. The report and pictures were published in the Call the next morning, and when the other papers saw the Call had got ahead of them they made a burlesque of the affair and held the Call to ridicule. These manifestations continued for about three weeks, breaking nearly all the rear windows in the meantime, after which all manifestations ceased for several weeks, perhaps for two or three months, after which they were renewed with more virulence than ever before, destroying a large portion of the goods. No record of the duration of these manifestations has been kept. They would give us intervals of rest, and then the next demonstration would be far worse than the preceding one, until our business was in serious danger of entire destruction, and there was no alternative but to move away from the building, at great expense and loss of time. But as was proved, we had reckoned without our host, because the damage that was done in the new factory was simply appalling. Our most expensive goods in the perfumery department were destroyed by the gallon, and frequently by the five gallons, and the bottles and jars smashed to atoms, the pieces flying indiscriminately about and injuring both help and proprietors. Even the clothes on one's person were not safe from molestation. Hats were taken from the girls' heads and torn into strips and thrown on the floor, and ignited with fire. Fires were also started in the factory by invisible agencies, evidently to destroy the building. But all could not be told here, nor the half, as it would seem incredible to any one but an eyewitness. It can further be stated that everything occurred in broad daylight during working hours, never at night, nor when we were not in the building.

It is of course needless to say that we were not idle all this time in trying

to find out the cause and remedy. Various plans were adopted and failed. Mediums and others were consulted, all having different theories and ideas, regarding the cause and probable remedy. Some of these contented themselves by saying that it was a problem for us to solve, or else the force would break up our business. But how were we to solve the problem? In this dilemma a very worthy lady of San Jose, Cal., who knew of our troubles, had a consultation with C. Walter Lynn, the gifted psychic and automatic writer, No. 223 West San Fernando street. Through his mediumship she was assured that with his powers and the strong influences that worked in connection with him from the spirit side of life, that the destructive force would be removed, he claiming that it was the result of ignorance on the part of undeveloped spirits, who had been wronged in earth life, and were wreaking their vengeance upon innocent parties. He wrote me a communication of some 27 pages, purporting to be from the spirits of several very prominent men, who were at one time well known in San Francisco, assuring us that they would assist in protecting us from the depredations caused by ignorant and revengeful spirits. As would naturally be supposed, we doubted these assertions, when so many trials had been made in vain through other sources. It hardly seemed possible that we could be singled out of all others for this destructive force, from a cause altogether remote from anything over which we could have any control. We were promised that the destruction would cease in two weeks, and to our surprise and most genuine satisfaction, we have been left in peace since the two weeks aforesaid were up, and now about eight weeks have elapsed and there is no evidence whatever of the destructive agency remaining about our premises. We are crowded with work, and everything is moving along as it should, in a normal and peaceful condition. I am pleased to give credit where credit is due. The unseen force was marvelous in destructive power, and I consider the influences that could bring about the cessation of the same fully as wonderful.

H. H. LAMBERT,  
Treasurer Yucca Toilet Soap and Perfumery Co.

## THE DECADENCE OF SPIRIT COMMUNION.

If any one should take an enlarged view of the public mind today as regards Spiritualism, any old-timers must be discouraged as regards the present public apathy in the matter. How different it was 50 years ago! Then even the newsboys would shout in the streets, "Here's your Times, Herald, Tribune—tells all about the spirit rapping." The Fox girls were petted and feted in all the great cities until their heads were turned with vanity and Cora V. Richmond was credited with making \$6,000 in six weeks as a trance speaker.

Now a snobbish respectability makes it bad form for Spiritual papers to print much from spirit life, but just to analyze the subject is not spirit communion, the very warp and woof of Spiritualism. We all want to know of the future life we are to live, its laws and conditions, and how pathetic it is to witness the pleading of spirits to commune with their loved ones. But no, as Harriet Beecher Stowe once said in speaking of the Gates Ajar: "The public don't want the door ajar; they would rather slam it in your face." Is there any paper now having a spirit message department?

H. VOORHEES.

ANYTHING MORE, MY LORD—By Lois Walsbrooker. 10 cents.

## A SPEECH BY A MATERIALIZED SPIRIT.

New Year's evening I had the pleasure of attending a materializing seance given by a medium who is not before the public, and she never gives seances unless everything is propitious for success. Her seances are seldom and her circles selected. The evening I speak of there were but three sitters, two ladies and myself. During the evening there were several materialized spirits, no personations and but one transfiguration. The most notable of the seance was a tall, beautiful female who stepped to the aperture of the cabinet and spoke in a clear audible voice as follows:

"Friends, I greet you with love and kindness on this the evening of the first day of the year. Although I am known to none of the circle, yet I feel a deep interest in you as members of the great body of humanity and that interest compels me to correct some of the popular errors of the day among Spiritualists. I have heard it remarked a great many times by Spiritualists that there is no God to judge the dead, no hell to punish the erring, no devil to seduce mankind. My friends, I will say to you when you pass to this circle of life you will not find a personal God dispensing justice among the recruits of earth; but you will find a condition of nature more relentless than the firm mind of God himself; a condition in which every act of a man's life is laid bare and every wrong demanding justice.

"Oh, my friends, man little realizes the deep impressions a wrong or willful act makes upon the soul. Deeds done in the body may hang to the spirit for centuries and weigh it down to darkness and despair. Those whose lives have been exemplary on earth and who come to the spirit side with no crimes resting upon them will enter into their new conditions with unspeakable joys and pleasures; but those who come with their souls overburdened with wrongs, crimes and oppressions will find their condition much worse than the picture of the blackest, black hell of ancient date; and, I might say, they will contend with devils more forbidding than those of the Bible; devils that gnaw with the fangs of conscious guilt with no hope ahead save the hope of cringing culprits. Weigh well what I say and act well here if you would fare well in the hereafter."

It would be well for those who are so fond of singing of the "Sweet By-and-By" to think a little of the here and now, or they might think of Dante's Inferno in the long hereafter.

G. H. WALSER.

Liberal, Mo.

## BIT OF PHILOSOPHY.

What's the use o' lyin'  
Cryin'—sighin'?  
What's the sense o' fussin'  
Mussin'—cussin'  
Does the savages' complainin'  
Stop the rattle o' the rainin'  
Does the tormentin' an' teasin'  
Make the winter quit a-freezin'  
Quit a-blowin'  
Quit a-snowin'  
Does the grumblin' an' the growlin'  
Do a bit toward atonin'  
For the miserable moanin'  
Thro' the trees?  
Does the scowlin' an' the growlin'  
Stop the prowlin' an' the howlin'  
O' the breeze?  
Won't the sunlight be the brighter?  
If we keep our faces lighter?  
Don't the dreary day seem longer,  
And the wailing wind seem stronger,  
If one frets?  
Make the best o' all the weather!  
Sing an' smile an' hope together!  
Won't you? Let's!  
—New York Herald.

## EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common sense remedy that never fails. FREE with valuable advice.  
Mrs. L. HUDNUT, South Bend, Ind.



## ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

Number Thirty.

By Moses Hull.

The last papers closed with a reference to Peter and John healing a cripple. It was through the combined mediumship of these two men that this healing was done. I believe I intimated that these were the two mediums who were always permitted as Jesus' associates, to be with him when manifestations of a subtle character were to occur. They were with him at the resuscitation of the Ruler's daughter, also at the transfiguration.

Jesus, who, as has been fully proved, was a medium in earth life, was the power controlling in this, and almost all other cases of Peter's mediumistic work. In this case Peter says: "In the name of Jesus Christ of Nazareth, rise up and walk." That is, by the authority, or by the power of Jesus Christ of Nazareth, rise up and walk. Mediums today heal in the name, or by the authority of, their spirit guides.

The power that Jesus used through Peter and John was first a kind of hypnotic power; it was used partially through the eye. "Peter fastened his eyes on him with John, and said, 'Look on us.'" Here a power went from the eyes of the mediums to those of the patient. Beside this there was power conveyed in a touch. "Peter took him by the right hand, and lifted him up. Then his ankle bones received strength." It could not be expected but that this would cause great excitement. This excitement brought Peter to his feet with another inspirational discourse. I believe I have before referred to this so I will not quote from it now.

These great wonders wrought by the hands of Peter and John startled all the priests, including the high priest, out of their slumbers. They undertook to investigate; when they asked the apostles by what power they did this work, they were answered: "Be it known unto all of you, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

Here the power was claimed to come from that Jesus who had been raised from the dead. Let it not be forgotten that this word from is from the Greek word *ek*, and signifies out of. No reading could be more literal nor more true, than "whom God raised out of the dead." Jesus' body was dead, and for that very reason his spirit was raised out of it. That spirit which had been raised out of the body of Jesus was now performing these wonders.

Passing over a few of the more common manifestations, I will next refer to a praying seance described in Acts 4:24-32. It is too long to quote. As they prayed on this occasion certain, to us, wonderful physical manifestations occurred. Verse 31 says: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy ghost (spirit power); and they spake the word of God with boldness."

What power was it that shook the place where they were assembled but the power that now sometimes moves

tables and chairs? Why should not that read, "And they were all filled with spirit power and they delivered their messages with boldness?" I doubt whether there can be found a real scholar on earth who will not say the Greek will justify that rendering.

That Jesus and his disciples were communists there is not the least shadow of doubt. The first real work of the disciples outside of producing the phenomena described was to form themselves into a community; Peter was, perhaps, foremost in this movement, as he was in every other. His and their motives were no doubt good. The people were not far enough advanced to make the work a success. Selfishness crept in and made communal work, as it has been ever since. The Ananiases and Sapphirus were in those days, as they are now, too numerous, and too liable to go into such a movement for the "loaves and fishes" to allow the work to succeed.

The story of the death of two of these dishonest communists is told in the next chapter. I have no reason to doubt that Peter's hypnotic power resulted in the death of these two people. He suggested death to them, and they fell over thinking themselves dead, and were taken out and buried alive.

These people had lied, so Peter said, "to the Holy Ghost," that is, to the spirit influence. Peter, being a clairvoyant, read and understood their treachery, and denounced it in such language that they both came to their death through it.

To Saphira Peter said: "How is it that ye have agreed together to tempt the spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." Here Peter manifests a kind of duplex clairvoyant power; he not only saw and pointed out the collusion by which they had decided to cheat the Holy Ghost, but he also saw just when the young men were returning from the burial of her husband.

Peter's healing power was so great and he had gained such renown that in verses 15 and 16 of the chapter under consideration it is stated that "They brought forth the sick into the streets and laid them on beds and couches, that at least the shadow of Peter passing might overshadow some of them. There came also a multitude round about, unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one."

While there was no more virtue in Peter's shadow than there would have been in any other shadow, it is a well known fact that every one has an aura—a kind of magnetism which extends in every direction from his person. A magnetic person such as Peter was could send that influence to a greater or less distance. Dr. Newton used sometimes to make that aura fill the largest halls. From the text we infer that Peter's healing magnetism extended as far as a shadow would generally extend; this may have caused people to think the virtue was in his shadow.

Verse 19 records a truly wonderful phenomenon. I doubt whether it can be excelled anywhere. It was no less than the opening of the prison doors by an angel and the letting the apostles out of prison. The book of Acts

records two other similar circumstances, and I know of one in Modern Spiritualism. The record is as follows:

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, go, stand and speak in the temple to the people all the words of this life."

The next morning when the men were found out of prison and preaching and practicing in the most public manner the very things for which they had been imprisoned, a committee was sent to investigate the matter. In verse 23 the committee brings in a report, from which I make the following extract: "The prison truly found we shut with all safety, and the keepers standing without the door; but when we had opened, we found no man within."

In chapter 12 Peter was again let out of prison by an angel. And in chapter 16 Paul and Silas were let out in the same way. But these manifestations will be discussed later in these papers.

In verse two of this chapter they were commanded to cease their inspirational speaking. This demand brought another inspirational discourse from Peter, beside a few words from other apostles. They simply informed the authorities of what they had seen and heard—that they were divinely appointed to testify to what their eyes had seen and their ears had heard. And "we can but speak in his name."

Now I will ask to be allowed to put in a few parenthetical paragraphs on the mediumship of Stephen and Philip before pursuing that of Peter farther. The history of their mediumship will be found in chapters 6, 7 and 8 of the book under review. Chapter 9 gives us a synopsis of the history of the conversion of Saul of Tarsus, who was afterwards called the Apostle Paul. I will refer to Paul and his mediumship in the proper place.

Both Stephen and Phillip belonged to a company of deacons who were ordained to their work by the laying on of the hands of the apostles. It is said that Stephen was selected to this position because he was a man full of faith and the Holy Ghost. Acts 6:5.

## MEDICAL LEGISLATION.

How shall society effectually protect its members from the impositions and dangers of charlatans and frauds who without any knowledge of the human system or of the rudiments of medical science or any other science, engage in medical practice and live by preying upon the credulous and the sick? If the sale of poisons may be regulated by law, the prescription of them by persons who are unacquainted with their nature and their effects when used as medicine may, with no less justice, be prohibited. How is this to be done?

A common reply is that we must have a stringent law against the practice of medicine by quacks. There are difficulties surrounding the subject which many who thus reply do not see. Where shall the line be drawn between quacks and physicians who are not quacks? Only a few years ago the "regulars" denounced the homeopaths and all other physicians not of the allopathic school as quacks; and many now regard all such as quacks. But homeopathy has gained many friends, and grown into respectability the past few years; and it has become an authorized school of medicine. Many of the homeopaths now readily join the allopaths in attempts to prevent the practice of medicine by quacks. Possibly some of the new schools not yet "authorized" possess more truth than any of those now recognized in the law of the state.

Medicine is not an exact science. It commenced in quackery—empiricism—and the first application of all remedies and all first cures by the use of such remedies are necessarily empirical or experimental; for no logical sequence between a disease and its specific has ever been discovered. Since all new modes of cure must begin as experiments, it is to be expected that valuable additions to medical science will from time to time be made by quacks or those who are outside of all recognized schools of medicine. Physicians generally do a large amount of guessing and experimenting in the treatment of the sick; and, when they speak with the greatest confidence as to the results of their remedies, they are often doubtful whether their pills and powders will benefit or injure their patients. This is true of all the schools of medicine. Considering these facts, the state can not wisely decide between them. The people should be left to judge for themselves as to their respective merits.

Some go further and insist that, if even the most ignorant charlatans find people who believe in them and are willing to put themselves under their treatment, society, represented by the state, has no right to interfere. But the health of the people is a matter of public concern, of the utmost importance; and to guard it, as far as possible, against the danger of the ignorant and unscrupulous medical practice, by legislation, would seem to be as much a right and duty as to guard against a multitude of other evils, which, left unchecked by law, all admit would injure the health and peace of any community. If protective legislation is ever justifiable, there should practice of surgery and against prescribing medicine professionally by persons who have no knowledge of the human frame and who cannot administer medicine without danger to the health and life of those whom they treat.

If there are favored individuals who possess, as they claim, special endowments or arts unknown to the medical profession, still some knowledge of anatomy, physiology, and hygiene, and of the medicinal qualities of the remedies they use, would do them no harm; while requirements of such qualifications, in all who practice medicine, would help to protect society from the results of ignorance and unscrupulousness in a profession in which ability, scientific knowledge and high moral character are of inestimable importance to the public.

To a board of examiners, composed of educated physicians of the various schools of medicine, and of other members selected from outside of the medical profession, should, we think, be intrusted the examination of all practitioners. As for the persons known as faith-cure and mind-cure doctors, Christian Scientists, clairvoyant doctors, etc., there is certainly no call for any special legislation in regard to them. There should be the fullest liberty compatible with public safety in teaching and applying methods of cure, as in teaching religious doctrines and practicing religious observances.

This does not imply, however, the right of ignoramuses to take the title of a learned profession and to kill people or to destroy their health under the pretense of professional medical treatment.

B. F. UNDERWOOD.

Miss Helen Gould is said to be the leading factor in another philanthropic movement just started in New York, in employment department where honorably discharged soldiers needing work will be helped to obtain it.

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Try Digestos Dyspepsia Tablets, as they are an unfailing remedy in diseases of the stomach. Eat drink and be merry. 25c. a box; all drug'ts, or by mail. STANDARD PHARMACAL Co. Detroit, Mich

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WILLARD J. HULL, - - - EDITOR.

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If the life has not improved, Spiritualism no more than any other agency a man may assume, can benefit him. It is the life, not the profession, which counts before the bar of personal conscience. If Spiritualism has not spiritualized, humanized and made godlike the individual, it has failed. That person was not ready for it. The seed which was sown was sown on a rock.

THOUGHTS FOR THE WEEK.

Neighbor, we are one week nearer the bound of earth life than we were when last week's issue of the Light of Truth fell into your hand. What have we done or left undone by which the tide of life around us has been helped or retarded? Are you one of the "let us alone" crowd or are you one of the "I am my brother's keeper" party? We can not go back along the line of the past week's experience except in memory. And what is memory doing for us? It is taught us from the spheres just beyond that the eternal home not made with hands is composed of the motives which have actuated us here and that memory is the inexorable accountant which squares the home by the material composing it. There are certain rules of right to which memory brings the spirit of man. The golden rule is one of these and thus it comes about that the hovel there is the palace here quite as often as the hut here becomes a mansion there. How have we been building, neighbor, during the past week? What has been the bent of your mind and how have you employed your talents? Have you been stronger than circumstance? The other day we took a friend through the Ohio penitentiary. The population of the place that day was 2,387. We saw 1,900 men seat themselves in a single low, forlorn and barren room to eat, and we ruminated and thought, here among these unfortunates, but for a better fate, a kinder opportunity, would be the governor of Ohio. The next day passing through the Capitol grounds we saw the governor ascending the broad steps to the Capitol, and we thought, there, but for a kinder fate and more power to resist temptation, goes Hull. This is what we mean when we ask if you have been stronger than circumstance.

Don't condemn the opinions and beliefs of others until you know absolutely that you are right yourself and that your opinions can successfully controvert theirs. The best way to get at the truth is to let error have full swing. It will soon run itself to the ground. No cause was ever advanced by recriminations against its opponents. If you know the truth speak it, and tell the best you know about the truth you espouse. There is always a market for the man who knows something, and it is not required of him that he tell the fool how little he knows. If you know something give the fool a chance. Mayhap he will know a thing or two in time. But don't enter upon a defense of the truth. You will weaken it if you do. The truth will take care of itself.

**THE LIGHT OF TRUTH.**

NOTES AND COMMENTS.

So we took the Philippines. How could men representing this country, jealous of its honor, with adequate apprehension of its duties or its rights, do otherwise?—Whitelaw Reid.

It's a queer jealousy of honor which mows down with machine guns natives fighting for their liberty and armed with bows and arrows. The honor of the United States would have been subserved by taking the Philippines in trust for their rightful owners—the people of the islands. They have been struggling for independence longer than did the descendants of Whitelaw Reid and against worse odds.

\* \* \*

Occasionally we get one like this:

Greeley Colo  
Feb 11x99

W J Hull

sir—my Father A R Hatch is Dead and does not need your paper any more and I surely do not want any such stuff in my house as you print for I consider your Paper one of the worst that is printed in the country yours

F W Hatch

Perhaps the deceased does not need the Light of Truth any longer, but it is safe to say he is not half as dead as his son is.

\* \* \*

We understand there is being formed in this city, in a quiet way, a club which shall be known to the public by the ambiguous title T. T. A., but which means among themselves, the "Truth Tellers' Alliance." The club is to be composed of select business men, and has for its object a reform in the methods of doing business. We confess to shedding some salt, salt tears when the news reached this office, because we can see business paralysis, bankruptcy and general ruin if the club gets to work. By all means, gentlemen, hold off! Do not precipitate this calamity upon the Buckeye capital. Your club would be a misnomer; it would be as sadly out of place as a rose in a bouquet of bull thistles.

\* \* \*

The Reverend David Utter has an article in the Arena on the passing of the revivalist. He attributes its passing to a change "touching the ideas, hopes, the very characters of young men and women, fitting them to listen with curiosity and critical wonder to the fervid oratory and exhortation of the professional revivalist."

There is without doubt some truth in this, but the passing of the revivalist is due largely to the increased and increasing knowledge of hypnotic forces. The revivalist is a hypnotist pure and simple. He must possess the power of throwing a portion of his audience into the cataleptic state, else he does not succeed. The fervor produced is entirely hypnotic, and, appealing as it does to the finer sensibilities of good but ignorant people, they readily succumb and feel that "conversion" which the hypnotist wishes them to feel. This sort of hypnotism doesn't work nowadays simply because the people everywhere, except in small places remote from the centers of population, know what it is that produces these spasmodic "conversions." Dr. Utter says that while Mr. Moody preaches with his old-time vigor, his power is gone except among the regular and old-time church communicants. As substitutes for the passing revivalists' plans Dr. Utter urges the following, which is wholly in line with the humanities and directly attributable to the higher knowledge which has relegated the professional revivalist to the rear:

\* \* \*

"In laboring to reclaim depraved people and to provide that their number shall be less next generation I would invoke all the good powers and influences of modern life; the laws and officers of the city and state in repressing crime and promoting education; the steady work of the churches, week by week and year by year, the many societies that care for orphans and help the distressed and defective classes. The cultivation of good character among the youth of the rising generation by good home influences, by good examples and good literature and good preaching and teaching, seems to me the principal thing toward redeeming this 'lost' world."

Educate the people and the new social order will come in peace. Education—i. e., information of an intelligent, nonpartisan nature, upon all sides of the tremendous forces now at work, is the only salvation of the people. For instance, Senator Caffery of Louisiana is quoted as declaring that "revolution will overthrow the republic if the trusts are checked." When it comes to an overthrow of the republic the people must be reckoned with, but the education of the people must determine the reckoning. The industrial and social conditions of the country are quite near to that climax which has overturned every government heretofore. Look out for your government when 90 per cent of the wealth of the country is in the hands of 10 per cent of the people. One of the vital needs is that the producing masses shall learn the lesson which history teaches and which their own experience ought to be teaching them now. This done, and the republic will be saved and revolution averted.

One of the heartaches of this work is to read the letters that come in almost daily from intelligent and refined people deplored their inability to take advantage of our great combination offer, The Light of Truth and The Coming Age. They want the publications but can not raise or spare the money. If all who want the Light of Truth and The Coming Age could spare the two dollars it costs to procure them we should quite double the subscription list of this paper. Men who eight years ago could and did lay out dollars for reading matter for their families now find it hard to lay out as many pennies for the same purpose. But, on the other hand, a remarkable interest and response have been awakened by this combination, and very many who really can afford to are taking advantage of it. These however, by no means equal those who have been deprived by our universal prosperity of what little reading matter they need.

\* \* \* \* \*  
\* CUT THIS OUT  
\* and send with it \$2.00 and we  
\* will send you Light of Truth  
\* and The Coming Age for a  
\* year.  
\* \* \* \* \*

When you read of the slaughter of the Filipinos turn your thought to Lexington and Bunker Hill. Wonder if General Warren could have imagined General Otis! Think of the descendants of the revolution mowing down human beings with machine guns because they want liberty and independence! The irony of fate which has created this paradox surpasses anything in the history of Mammon.

The medical trusts are extracting \$20,000,000 a year from the "dear people" by reason of laws passed in their favor in the several states.





# Psychometry.

## REMARKS.

Truth is ever painful to him whom it strikes, and yet all seek it. It is the treasure that every one covets, believing that to have the truth is to be all powerful or contented. But let it come from another, and, in the majority of cases, it is not believed—even giving offense when it concerns our personality. Thus it is conclusive that we must seek it ourselves—evolve it by growth, development or experience. It can not be bought, sold or exchanged.

Growth produces mental action, that brings forth conclusions fitted to the brain capacity of the individual. Such is truth limited. Development is stimulated growth—obtained by education and environment. Experience is that gained by self-study or the struggle for existence—doubled in the combination of both. The latter brings the soul or spirit to the surface and makes us sensitive beyond ordinary effects. In that condition we become conscious of facts not cognized to the physical senses. We know more than the animal man does, and sense a gratification not known to him. It is the beginning of that contentment so long craved. A taste of this knowledge stimulates the appetite for more; but many check their continued progress by too much self-assurance—a belief that they know it all. Self-study is the school of the gods—a never-ending problem; and the more we probe the more wonderful becomes our insight into nature and her laws—causation. This is seeing beyond effects, and we have the truth all are crying for. Such is Psychometry. It is a knowledge of the soul of things, whether it be that of a man, an object or a principle. We see behind them all and know their worth. We know the man as he is—not as he seems to be. We read the object as an interesting chapter in history—often many chapters. We cognize the principle as an incentive—to know whether it has been put in motion by a selfish or an unselfish thought. In a word, we sense its motive, and can form judgment accordingly. It reveals to us the right and wrong in it; and often more than its progenitor himself knows about it if an inspiration to him or her. A man may build wiser than he knows, or be inspired by unworthy minds to advocate a wrong principle. But the psychometer can set him to rights; even if not inspired himself; though most psychometers are inspirational far beyond their admission; for sensitivity is a form of inspiration in itself, and admits of inspiration when the agent is not too active in a personal investigation. Most people regard inspiration as absolute, and the psychometer may give offense by his analysis. But the truth remains the same, and experience or time will always prove it. Psychometry is thus a higher attribute than inspiration. It is inspiration disciplined by self-study. When not by the individual, at least by some one closely connected with him in the past, and thus may be a complete inheritance. Many possess the gift in general; others specifically. Some prefer to use it generally; others specifically. The following belong to the latter:

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Mr. Prevatt is a man of high aims, with principle, backbone and consistency behind him. He is not given to sentiment, but has a soft spot in his heart nevertheless, which gives him a grandeur in spirit that many lack—even if endowed with higher education. Where he plants his foot there it remains, and when he knows he is right, there is no surrender. We feel like cheering for the old man and telling him to go ahead; victory is his in the end.

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## A. G. WARE.

This gentleman has seen his happiest days in youth—materially speaking. He is now seeking it spiritually. But a little more time is needed to neutralize past effects for a spiritual effect. He will be a psychometrist himself if he lives up to his knowledge of the spiritual. It will require a little earnest study and observation, but if persistent, he can master it. He already senses effects that are mysterious to him, but it is a beginning for higher results. He is on the turn of the tide from a love for matter to a love for spirit. His last love will bring him the happiness he is seeking.

## CHAS. SNYDER (Idaho).

This old gentleman shows a somewhat impatient spirit—due to too much energy or zeal in the past. He wanted things to go faster than circumstances would permit. Now he wants the light to shine beyond his power of taking it in. But there is no harm in this—only that it will teach him patience. Of course he has accomplished much in his mortal career, but things spiritual need passive conditions to inherit. And that is the aim now. All is coming his way by degrees, and all will be clear to him ere long. Mortals may be hustled, but

spirits take their own time, as the future will show.

## H. WILLIAMS.

Mr. Williams is an outspoken Spiritualist when it comes to a question of belief, so to say. But he does not force his religion on any one unsolicited. He is willing to share his knowledge with inquiring investigators, but will not throw pearls before swine. He is sensitive to ridicule, and will resent such in a measure, but will endeavor to win by a good word rather than a harsh one. He is not proud, and yet possesses a quiet dignity which some would take for pride. He is a good man all the way through, and none need fear deception in him.

## GEO. V. BURGESS.

Mr. Burgess is a man of great ambitions, though lacking in the potency of will to carry out his designs. He is not a weak man by any means, but there is more than an ordinary determination needed in carrying out all we wish. There is a spiritual potency needed to balance the ordinary—to hold it in check, as it were. He has it, but not sufficiently for his purpose. But he is on the right road for acquiring it. His present course in life is the medium for its acquisition, and he will feel it working from within some day, when it will suggest the light needed to put the other in motion for the effect he is aspiring for.

## N. L. WINGO.

If it had not been for a drawback in his life, Mr. Wingo might have become a tragedian. He has the talents for it, but a higher power prevented—for his best, undoubtedly. Man does not know what is best for him, but some break away from their guiding star and run the gauntlet of fate. Mr. Wingo has been happily checked, and the dawn will reveal the causes. He still needs spiritual filling or rounding out, but with self-study it will be hastened, and the spiritual sunshine will be his. He longs for love, but with a little giving he will receive it. Nature constantly gives, imparts and bestows. Man must do likewise. Let him take the hint.

## JAS. WEBSTER.

Mr. Webster was cut out for a professional man, though his sense of the spiritual does not warrant a successful career in the mortal, unless his surroundings could be made to harmonize with the attempt. He has clear-cut ideas as far as they go, and his reasoning powers are good, even if not of the first rank. But all can not be first, and a lieutenant can be as efficacious as a captain in his place. Mr. Webster is of this pattern, and can do much good in his immediate sphere of thinkers and workers. He has an ease and grace in his powers of persuasion that many a higher genius would envy. He is what one would call a lovable man in his way.

## W. S. M'CLAIN.

This gentleman is what one would call an odd character. Not because of any marked traits as a mortal, but as a spirit. His mind takes a higher range than his associates. His ambitions are superior to theirs, and he thinks when they don't. Some feel this superiority in him, and respect him accordingly. Others do not, but they lack appreciation on account of a lack of this higher mental range themselves. If he uses his talent judiciously or wisely, he will be solid with the first named and can attain popularity—if he so wishes. But he professes the soothing influences of the spiritual to the material, and will find it hard to give way to public demon-

strations. However, he has his judgment to fall back on, and may incline to that when the pressure becomes strong. If the purpose is worthy he need not fear. But if not worth the powder, as it were, he would better remain as he is—retiring and free from the jar of the world. He can do more real good in a small circle than in a large one.

## ED BREDEL.

This is a young man who loves the exterior rather more than the interior. But he is not unlike many other young men—we may say most of them. It is no great sin, however, in youth, to be thus constituted—only it is well for one like him to pay a little more attention to the internal man. It will benefit him exceedingly—more than he can estimate. It would turn the tide of his whole existence in a higher direction. But youth loves life, materially considered, and they can not be too much blamed for it. Though it is a rejoicing in the higher realms when youth sacrifices itself for a spiritual end. Their magnetism is such a blessing to mankind when spiritually applied. May Ed Bredel follow the dictates of his interior promptings and devote himself to the study of causation. He longs for it, but the world's temptations are great, and it is a matter of choice between spirit and body for him—to which will he sway?

## ABOUT SIN.

Mrs. C. L. Nations, Medium.

A message from Thomas Bryan, in life a zealous member of the Christian church, but who passed out some years ago. He lived near Avon, Mo.:

"I am going to tell you about past sins. We must ask forgiveness of the injured one, if that be possible; if not, we must repent and ask the spirit side to furnish us help, and when we are washed we must be in truth determined not to repeat the same sin, for with a sinful heart there is no forgiveness of sins. Until we fully lay the sinful thought away and rebel we hold it in a manner and can not be free from it. To get rid of our old sins is to repent and forever and always put them down; as if we ask forgiveness or repent of a sin that we yet hold to and rather expect to repeat what is the use? Oh, none at all. We will have to answer for all sin, but the one that lays all at the foot of the cross will come out all right."

"I was surprised when I crossed over and found so many here to welcome me that I had known there I felt at home. But we are all burdened with our own sins here till we get rid of them. Sinful thoughts are bad, and as long as we allow them a place in our hearts we can not see peace, for that is the food that feeds destruction, and as long as you hoard these thoughts and keep the desire to do sin, ask no forgiveness, for it is sinful to do so."

THOS. BRYAN."

The Paris Temps says that at the last meeting of the French Academy of Sciences M. Mascart announced, on behalf of the Russian General Venkoff, that a magnetic pole had been discovered at Kotchnetova, a village in the province of Koursk, in Russia. At a certain spot in the village the dipping needle takes a vertical position.

Albeit she was a sinner, yet she knew Through all her sensuous frame a cleansing life,  
As, heedless of the murmurs and the strife  
Among His followers she let the dew  
Of love and sorrow o'er His feet to flow.  
Ah, who has dried the tears that overbrim  
The eyes of wounded womanhood like Him,  
The gentle Jew, who lived so long ago?  
—Lucy L. S. Dowd.



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This gentleman has seen his happiest days in youth—materially speaking. He is now seeking it spiritually. But a little more time is needed to neutralize past effects for a spiritual effect. He will be a psychometrist himself if he lives up to his knowledge of the spiritual. It will require a little earnest study and observation, but if persistent, he can master it. He already senses effects that are mysterious to him, but it is a beginning for higher results. He is on the turn of the tide from a love for matter to a love for spirit. His last love will bring him the happiness he is seeking.

## CHAS. SNYDER (Idaho).

This old gentleman shows a somewhat impatient spirit—due to too much energy or zeal in the past. He wanted things to go faster than circumstances would permit. Now he wants the light to shine beyond his power of taking it in. But there is no harm in this—only that it will teach him patience. Of course he has accomplished much in his mortal career, but things spiritual need passive conditions to inherit. And that is the aim now. All is coming his way by degrees, and all will be clear to him ere long. Mortals may be hustled, but

spirits take their own time, as the future will show.

## H. WILLIAMS.

Mr. Williams is an outspoken Spiritualist when it comes to a question of belief, so to say. But he does not force his religion on any one unsolicited. He is willing to share his knowledge with inquiring investigators, but will not throw pearls before swine. He is sensitive to ridicule, and will resent such in a measure, but will endeavor to win by a good word rather than a harsh one. He is not proud, and yet possesses a quiet dignity which some would take for pride. He is a good man all the way through, and none need fear deception in him.

## GEO. V. BURGESS.

Mr. Burgess is a man of great ambitions, though lacking in the potency of will to carry out his designs. He is not a weak man by any means, but there is more than an ordinary determination needed in carrying out all we wish. There is a spiritual potency needed to balance the ordinary—to hold it in check, as it were. He has it, but not sufficiently for his purpose. But he is on the right road for acquiring it. His present course in life is the medium for its acquisition, and he will feel it working from within some day, when it will suggest the light needed to put the other in motion for the effect he is aspiring for.

## N. L. WINGO.

If it had not been for a drawback in his life, Mr. Wingo might have become a tragedian. He has the talents for it, but a higher power prevented—for his best, undoubtedly. Man does not know what is best for him, but some break away from their guiding star and run the gauntlet of fate. Mr. Wingo has been happily checked, and the dawn will reveal the causes. He still needs spiritual filling or rounding out, but with self-study it will be hastened, and the spiritual sunshine will be his. He longs for love, but with a little giving he will receive it. Nature constantly gives, imparts and bestows. Man must do likewise. Let him take the hint.

## JAS. WEBSTER.

Mr. Webster was cut out for a professional man, though his sense of the spiritual does not warrant a successful career in the mortal, unless his surroundings could be made to harmonize with the attempt. He has clear-cut ideas as far as they go, and his reasoning powers are good, even if not of the first rank. But all can not be first, and a lieutenant can be as efficacious as a captain in his place. Mr. Webster is of this pattern, and can do much good in his immediate sphere of thinkers and workers. He has an ease and grace in his powers of persuasion that many a higher genius would envy. He is what one would call a lovable man in his way.

## W. S. M'CLAIN.

This gentleman is what one would call an odd character. Not because of any marked traits as a mortal, but as a spirit. His mind takes a higher range than his associates. His ambitions are superior to theirs, and he thinks when they don't. Some feel this superiority in him, and respect him accordingly. Others do not, but they lack appreciation on account of a lack of this higher mental range themselves. If he uses his talent judiciously or wisely, he will be solid with the first named and can attain popularity—if he so wishes. But he professes the soothing influences of the spiritual to the material, and will find it hard to give way to public demon-

strations. However, he has his judgment to fall back on, and may incline to that when the pressure becomes strong. If the purpose is worthy he need not fear. But if not worth the powder, as it were, he would better remain as he is—retiring and free from the jar of the world. He can do more real good in a small circle than in a large one.

## ED BREDEL.

This is a young man who loves the exterior rather more than the interior. But he is not unlike many other young men—we may say most of them. It is no great sin, however, in youth, to be thus constituted—only it is well for one like him to pay a little more attention to the internal man. It will benefit him exceedingly—more than he can estimate. It would turn the tide of his whole existence in a higher direction. But youth loves life, materially considered, and they can not be too much blamed for it. Though it is a rejoicing in the higher realms when youth sacrifices itself for a spiritual end. Their magnetism is such a blessing to mankind when spiritually applied. May Ed Bredel follow the dictates of his interior promptings and devote himself to the study of causation. He longs for it, but the world's temptations are great, and it is a matter of choice between spirit and body for him—to which will he sway?

## ABOUT SIN.

Mrs. C. L. Nations, Medium.

A message from Thomas Bryan, in life a zealous member of the Christian church, but who passed out some years ago. He lived near Avon, Mo.:

"I am going to tell you about past sins. We must ask forgiveness of the injured one, if that be possible; if not, we must repent and ask the spirit side to furnish us help, and when we are washed we must be in truth determined not to repeat the same sin, for with a sinful heart there is no forgiveness of sins. Until we fully lay the sinful thought away and rebel we hold it in a manner and can not be free from it. To get rid of our old sins is to repent and forever and always put them down; as if we ask forgiveness or repent of a sin that we yet hold to and rather expect to repeat what is the use? Oh, none at all. We will have to answer for all sin, but the one that lays all at the foot of the cross will come out all right."

"I was surprised when I crossed over and found so many here to welcome me that I had known there I felt at home. But we are all burdened with our own sins here till we get rid of them. Sinful thoughts are bad, and as long as we allow them a place in our hearts we can not see peace, for that is the food that feeds destruction, and as long as you hoard these thoughts and keep the desire to do sin, ask no forgiveness, for it is sinful to do so."

THOS. BRYAN."

The Paris Temps says that at the last meeting of the French Academy of Sciences M. Mascart announced, on behalf of the Russian General Venukov, that a magnetic pole had been discovered at Kotchnevo, a village in the province of Koursk, in Russia. At a certain spot in the village the dipping needle takes a verticle position.

Albeit she was a sinner, yet she knew Through all her sensuous frame a cleansing life,  
As, heedless of the murmurs and the strife  
Among His followers she let the dew Of love and sorrow o'er His feet to flow.  
Ah, who has dried the tears that overbrim The eyes of wounded womanhood like Him,  
The gentle Jew, who lived so long ago?  
—Lucy L. S. Dowd.

## THE LIGHT OF TRUTH.

### ANCIENT SPIRITUALISM.

By Dr. J. M. Peebles.

Philosophically speaking there are no new truths. Our conceptions of truths are new to us—nothing more. Spiritualism is as old as remotest antiquity. In ancient Egypt Spiritualism was the very foundation of their national religion. Their hierophants taught the initiated that the soul was immortal, and that during several lives it passed through several zoother zones, all of which were processes of purification.

Hermes taught that the visible is but a picture of the invisible world—that the earth was surrounded by aerial circles of ether—spheres, and that in these ether circles the souls of the dead lived and guarded mortals.

Strabo states that in the temple of Serapis at Canopus great worship was performed and many miraculous works wrought which the most eminent men believed and practiced, while others devoted themselves to the "sacred sleep—that is, the unconscious trance.

The philologist Kircher assures us that the Egyptians held in great veneration certain temples called serapis, and consecrated houses, over which good demons and genii presided and watched as familiars, to guard from danger and to give spiritual advice.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the gods of heaven and the lower elementaries who were in sympathy with, and often influenced, the inhabitants of earth, both for good and ill. They had magical directions for dispossessing disturbing demons, and for inviting the protection of exalted spirits.

A tablet in the library of Nineveh describes seven supreme gods, fifty great gods of heaven and earth, three hundred spirits of the lower heavens, of and one hundred of the earth's sphere. These latter were invoked to bring messages from the invisible shores of immortality.

The master minds of Greece, such as Thales, who lived some six hundred years B. C., taught that the universe was peopled with daimonds, who were the spiritual guardians of human beings, and the visible witnesses of all their thoughts and actions.

Epimenides, poet and prophet and contemporary of Solon, frequently received divine revelations from the spiritual heavens. He taught that death was but transition to the Elysian fields.

Zeno declared that tutelary or guardian spirits inspired his speech and at times directed his actions. And Socrates, as every reader of history knows, was constantly attended by his demon guide, with whom he conversed, and whose advice he was proud to receive and acknowledge.

Homer, in the twenty-third book of the Iliad, describes the spirit of Patroclus as appearing to Achilles and adjuring him to bestow the last funeral rites upon the body of his friend, that he might sooner commence his spiritual advancement.

Ulysses is depicted in the eleventh book of the Odyssey as visiting the underworld regions of the Cimmerians and as conversing with the spirit of Tiresias Elpenor, and his own mother, from whom he received most encouraging tidings.

The poet Hesiod, whose verses were so prized by the old Greeks that they committed them to memory, thought that each conscious soul was a potentialized portion of God. Recognizing the conscious existence of souls or spirits, he believed that they were drawn earthward from the higher realms by the desires of their friends.

Plutarch informs us that those who aspired to be brought into sympathetic

communion with the higher intelligences of the shadowlands, were expected to renounce the follies of the world and to practice a vigorous self-denial.

Cicero tells us that the mysteries, which were symbolically allied to spiritual invisible presences, enkindled and inspired a knowledge of the future life, and made this life more pleasant by filling the mind of the dying with beautiful ideas of cheerfulness and resignation.

Pythagoras, who visited India, Persia and Egypt, and who had been initiated into the mysteries of Isis, was one of the most remarkable mediums of antiquity. His psychic powers were attested by such writers as Claudius Aelian Porphyry of Tyre, the Greek philosopher Jamblichus, the Neo-platonist, and others.

Plato, the favorite pupil of Socrates and prince of philosophers, held precisely the same ideas in regard to spirits and their communion with mortals as did his great master. "There are," he said, "demons, the souls of those who have died, and each human being has a particular spirit with him, whose duty it is to inspire him, and to be his guiding genius during his mortal lifetime."

Jesus, man, medium, martyr, conversed with Elias and Moses on the mount, exercised spiritual gifts, made the lame to walk and the blind to see, and commissioned others to go out and disseminate the principles of truth, and prove their missions by signs and wonders, urging upon them the living of calm, holy, spiritual lives.

The Old and New Testaments, the Apocrypha, and the Talmudic writings of the old Jewish rabbis all abound more or less in angel ministries, spirit communications, visions, trances, apparitions and prophecies.

For some three hundred years after the apostles' time spiritual marvels, the gift of tongues, visions, trances and healing gifts abounded in all so-called Christian lands. Believers cast out demons, and made the lame to walk. They prophesied. They laid hands on the sick and healed them. And so all along down the centuries to the Reformation, there were spirit voices from out the silence—rifts in the overhanging clouds—lights from above, and messages now and then from the invisible world.

They were misunderstood. But sad to state, not only the Roman Catholic church, but especially Protestants, have in latter times vied with each other in pronouncing all these spiritual manifestations the works of the devil—the reply to which is, if the devil demonstrates a future existence, if the devil brings us beautiful messages from our departed loved ones, if the devil teaches us to be upright, charitable, forgiving and fraternal in all the relations of life, let the devil be honored and glorified. Spiritualism is true. It was the only real religion of the ages, and it will be abiding as the stars.

J. M. PEEBLES, M. D.

### FOR A CO-OPERATIVE COLONY.

The undersigned would like to correspond with a few Spiritualist families with a view to a co-operative scheme on the lower Mississippi river, each member over 18 years old to have equal voice in all matters. I want working people and I am poor myself, and feel the need of an effort at co-operation that does not require a man to be well off to get in. Respectfully,

J. S. PLEDGER.

Thibodaux, La.

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## CORRESPONDENCE

## THE FIELD AT A GLANCE.

Mrs. Maud Freitag is in Los Angeles, Cal.

Geo. F. Perkins is laboring in Dubuque, Ia.

Walter Howell is lecturing in Liverpool, England.

\$1,242.06 have been received so far on the Jubilee deficit.

E. J. Bowtell lectured in Hornellsville, N. Y., during January.

Mrs. Isa Wilson Kayner is doing a grand work at Watseka, Ill.

Mrs. Esther Thomas has been lecturing successfully at Portland, Ore.

Mrs. Elsie Reynolds is at present located in Los Angeles, Cal., 423½ S. Spring St.

Dr. G. C. Beckwith-Ewell has returned to his home at Rocky Rest, Shelton, Ct.

The first three Sundays of March Dr. G. A. Fuller will lecture in Boston at Berkeley Hall.

Mrs. Lora Holton speaks for the Englewood Spiritual society of Chicago for the month of February.

G. W. Kates and wife are having successful meetings in Titusville, Pa., and will remain there during February.

Mrs. Ida P. A. Whitlock gave a delightful address at the Ladies' Spiritualistic Industrial Society of Boston, recently.

J. T. Mudge writes from Chicago: Mrs. A. E. Sheets is at the Hahnemann hospital, this city, and can not reply to correspondence for some time.

Mrs. Virginia Rowe has been speaking in her old home, Jackson, Mich. Dr. Alice Tobias is holding parlor meetings at her home in Vallejo, Cal.

Miss Margaret Gaule has resumed her work for the First Society of Spiritualists of New York city. Place of meeting Tuxedo, Madison avenue and 59th street.

The First Society of Christian Spiritualists of Van Wert, O., Mrs. M. Klein, pastor, has resumed public services at the G. A. R. hall, So. Washington street.

The Massachusetts State association will celebrate the fifty-first anniversary of Modern Spiritualism Thursday, March 30, in Union Hall, 48 Boylston street, Boston, Mass.

Three prominent Spiritualists have recently passed away in Cleveland, Richard Carleton, David S. Critchley and Charles Palmer—the last named a justice of the peace for years.

John F. Goff, a veteran Spiritualist in the state of Michigan, recently presented a cheque of one thousand dollars to the Michigan State Spiritualist association, to be utilized for the good of the cause.

Mr. G. L. S. Jenifer passed away from his home in Chicago on the 10th inst. He was for several years president of the Illinois State Spiritualist association and was active in many ways on behalf of Spiritualism.

"Dr. Alex Hume and Kate Hume" are operating in Indiana, "just from England" and "under the auspices of the Boston Lyceum Bureau." If you have a mind to believe a two-foot "yaller handbill" they are the "most wonderful mediums" that ever lived.

Miss Jennie De Long, 973 Hunter avenue, Columbus, O., has been appointed state agent for the Young People's Spiritualist Union and desires to correspond with the secretaries of all young peoples' societies and all others

who may be interested in the Y. P. S. U. Address all letters to the above.

T. P. writes from Allegheny, Pa.: Mrs. M. J. Crilly, platform and private test medium, has made her many friends, and appreciation of her work is shown by repeated calls of her patrons and friends; for eight years in her home society and a few miles around, and camp season platform and private work.

R. J. Plunkett writes: The Christian Spiritual society meets every Sunday evening at the Tuxedo Hall, cor. Madison ave. and 59th St., New York city. Harlow Davis is engaged for February and March for platform tests and is giving splendid satisfaction. Good mediums can always find a welcome on this platform. Light of Truth on sale at the door by Mr. Merritt.

H. B. Van Voorhis, president, writes: The First Society of Spiritualists of Topeka, Kan., have had the services of Lillian L. Snow, wife of ex-State Printer Snow, for lectures and tests the past three Sundays, and she has been engaged for February and the first Sunday in March. Meetings well attended and the cause is growing in unexpected places—the home circles being quite numerous.

C. C. Mann writes from Louisville, Ky.: The Rev. Mrs. C. L. Caman served the People's Spiritual church of this city for the month of January and done a good work while here. Her lectures were both entertaining and instructive and her readings were of the highest character. She also done a good work for the Ladies' Aid. Mrs. Claman is a fine medium, good organizer and above all a perfect lady, and would cheerfully recommend her to all societies in need of a good medium.

C. T. H. Benton, secretary the Ladies' Home and Aid Society, Chicago writes: Private instructions in mediumship will be given at and for the benefit of the home every Tuesday. We had a very interesting test seance last Wednesday evening by Mrs. L. J. Vaughn, test medium, and Mrs. Lora Holton. Every Wednesday evening Mrs. Holton will be present with her beautiful spiritual songs, and the public can always look forward for something out of the ordinary, and when it becomes known that a musical treat is in store for them standing room will be appreciated. Will H. S. McNutt, formerly of Greenville, Mich., send us his address?

An Owosso, Mich., newspaper's mention of President H. D. Barrett's address at the Michigan convention last week says: "The speaker arrayed Spiritualism against capital punishment, compulsory vaccination, medical monopoly, Sunday laws, God in the constitution, exemption of church and sectarian school property from taxation, and argued that it stood for a larger liberty politically, morally, socially, economically and religiously. He made it a reform religion as well as a humanitarian movement and claimed that if Spiritualists would but line their religion through co-operation in all practical affairs of life, the home, the state, the nation would soon become purified. He exhorted Spiritualists to join their local State and National associations, and to so live as to become examples to all classes of the benevolent influence of their religion of Spiritualism."

The Cincinnati Commercial Tribune alludes to Dr. Adah Horman's recent address in that city as follows: "The lecture by Dr. Adah Horman before the Past Chancellors' Association, K. of P., was delivered Friday evening to a full attendance of the association. The subject was "Brotherhood of Man as Practiced and Taught by Pythians." The address was entirely out of the ordinary and far different from previous lectures on Pythians. She dealt

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Hamlin Garland.	Lilian Whiting.	Ralph Waldo Trine.
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## A NATIONAL APPEAL.



CHARLES SCHWENKER

Is one of Columbus' best known men. He was for many years in business in the city, but is now retired. He has been a Spiritualist forty years and is a member of the First Spiritualist church.

## NUBBINS OF NEWS

From Lake Helen (Fla.) Camp.

The meetings opened Sunday, the 5th inst., with the largest attendance of any opening since the camp started. The attendance was largely local, however, as yet the regular campers are not numerous, but more are coming in every day, and no doubt before the end of the meeting the accommodations will be utilized to the fullest extent.

Many improvements have been made in the last two years. The hotel is under new management and is all that could be desired. Food plentiful and excellently prepared.

Several mediums are on the grounds, Mr. and Mrs. Dr. Wheeler among them.

The climatic and weather contrasts between the northern states and Florida are very great indeed. Zero weather in Missouri, while upon the hotel piazza here in the shade the thermometer registers 80 degrees.

Some very beautiful cottages adorn the grounds and more are being arranged for. Probably a dozen families make this their home for the entire winter.

The meetings close March 5 and the writer will then return to his duties with the Church of Spiritual Unity in St. Louis.

W. F. PECK.

## OBITUARY.

James Van Volkenburgh, one of the oldest Spiritualists of Auburn, N. Y., passed to the higher life Thursday, Jan. 26. Owing to the illness of the writer the funeral services on Saturday, Jan. 28, were conducted by Mrs. M. H. Cowan of Syracuse.—S. Comstock Ellis.

Mrs. Mary J. Sprague of Holly, N. Y., entered the higher life Jan. 8th, 1899, at the age of 67 years. She was a firm and consistent Spiritualist, one who adhered strictly to the principles of truth and justice. She was deeply interested in all subjects pertaining to problems of life, and ever ready to impart the glorious truths she had received, to make glad the hearts of sorrowing ones, as she had parted with an only and idolized daughter many years ago. Her only brother, George Tuttle, entered spirit life one day earlier, from the same disease, pneumonia. He left a widow, two sons and seven grandchildren. He was 60 years of age.—E. C. G.

## THE LIGHT OF TRUTH.

## A NATIONAL APPEAL.

The Abiah Folger Franklin Chapter, D. A. R., of Nantucket, Mass., wish to purchase and improve the site of the house where the mother of Benjamin Franklin was born. To do so it is necessary for them to ask for the interest and pecuniary assistance of the whole country. We have started the fund by each member contributing 25 cents, and some more. While larger, and much larger, sums are greatly needed, small amounts will also be gladly and gratefully received. It will require a considerable amount to do all that should be done, before the matter can be consigned entirely to the chapter. And we are sure that all sons and daughters of this country, whether or not they belong to the societies, so-called, will feel a pride and affectionate interest in contributing what they can to perpetuate the memory of that true, good woman who gave so freely of her gentle and intellectual qualities to her son, Benjamin Franklin.

Please send contributions to either the undersigned or to the regent, Miss Sara Winthrop Smith, Nantucket, Mass., or to the treasurer, Miss Lydia M. Folger, Nantucket, Mass. Sincerely yours,

M. FOLGER COLEMAN,  
Sec. Abiah Folger Franklin Chapter,  
D. A. R., Nantucket, Mass.

## GOOD WORDS.

Z. C. Ferris, an esteemed California contributor, whose articles have found worthy place in Light of Truth columns, writes thus commendatory of the paper, and hopefully for the future:

"What I like most about the Light of Truth is its broadness and tolerance. Spiritualism as a philosophy of life, as distinguished from the materialistic philosophy, is a wide field, and ought not to be divided by the spirit of sectarianism. The only hope for universal harmony and good will is through the spirit of universal toleration. I am pleased to note that the tendency in that direction is growing rapidly in nearly all fields. Only here and there we notice a little sect who still claim the whole of truth and righteousness.

"True, it seems as though there existed a tacit conspiracy against Spiritualism, but that is only the natural resistance encountered by all rapidly moving bodies. The inertia of the earth is always equal to the force we expend upon it. We should not be disappointed that it seems heavy and hard to move.

"Talk about hard times! But the times must necessarily grow hard and harder until the competitive system of business breaks down entirely. I believe so. It is but the birth pains of a new and better civilization. That belief and hope must cheer us on to the end. We have not yet seen true civilization. We are only struggling up in that direction, now almost up to the grand crest."

Z. C. FERRIS.  
Pleasant Valley, Cal.

## THE BLISS FIZZLE.

The Bliss trial for "obtaining money under false pretenses" was to be held at 10 a. m. on Feb. 14th, in the Public building, in Philadelphia. The city was buried under a deep snow, and steam and trolley travel was completely suspended, and all kinds of business (except rum selling) was paralyzed, but Mrs. B. and her attorney (a Mr. Lukens, who is as smart as a steel-trap), were promptly on hand. Mrs. B.'s main witnesses were detained by the storm, and could not be on hand, but her friends made a

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splendid showing of numbers in the courtroom.

Of the opposing side only two of the conspirators were on hand—Officers Ryan and Hollowell—the two paid "beauties" who were conspicuous in the outrage of Dec. 1st, '98. Neither of the other reptiles (Hayes and his dear female accomplice), with Lyon, Megargee, McClure, Linden and the rest were on hand, not daring to show their faces there. So the case is again postponed until some time in March, and I predict that this legal fizz is ended so far as The Times is concerned. As I before said, "they have bitten off more than they can chew," and now they will try to crawl out of it. Rest assured they will not tackle Mrs. Bliss again, even if her envious and venomous rival does write Megargee another letter. What puzzles me most just now is, how can the authorities of Philadelphia legally arrest Mrs. Bliss for "obtaining money under false pretenses," when she never collected a cent from her audiences since being in Philadelphia, either Mr. Green or Mrs. Mary Gardner always acting in that capacity, and especially after Mrs. Bliss had told her audience that she only charged for her time and the use of the chairs.

I know of no law in the United States, and especially in the morally benighted state of Pennsylvania, that prohibits a professional man from charging whatever price he pleases for his time, and a medium has the same rights. I have since learned that all of Mrs. Bliss' witnesses were on hand ready to testify, and it was the opposing side who demanded the postponement. Mrs. Bliss and her friends are much elated over the turn the case has taken. The end of the fizz is fast approaching. Comrades, stand by your guns.

Favoring the selfish is like feeding a hungry tiger or a shark, who swallows his benefactor in the end.

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PRIMARY CONSIDERATION OF THE TRUTHS OF SPIRITUALISM.

One of the first things asked by the beginner or infant in the knowledge of the truths of Spiritualism is the question, "How can you be sure that the communications received, in whatever form, are not the emanations of the person's own brain, by whom they are given, assisted greatly, perhaps, by an active imagination?"

The answer to this query is one which has been given again and again, but in spite of the many forms in which it has been answered, the meaning is always the same, time and time again.

One of the most convincing proofs of spirit communion is this: not the giving of name, place or incident, but the insistence shown by those on the other side in making their presence recognized, the desire shown so strongly that any medium who can receive by telepathic communication, from spirit mind to human mind, being used as occasion arises. The spirit friends most earnestly wish to convince of their presence, but doubts and denials of such power of communication being possible, implanted in the minds of men by early training and education, render it difficult, very difficult to overthrow the ingrown prejudices, and implant in their place the beautiful truths of Spiritualism.

Many who are desirous of accepting the belief and are seeking for the truth find on the very threshold the question asked above as a large stumbling block and can not skirt nor climb over it.

The very essence of the truth is contained within the question, in "communications received," and its answer will help a long distance onward the seeker after a knowledge of spirit communion.

A careful and reasoning analysis of the many evidences found on every hand from the earliest period of the earth's history up to the present, a careful investigation of the many varieties of communications received, and the varying methods by which they are transmitted, should, we think, convert the most skeptical, provided there is a genuine, earnest desire to know the truth, as the motive of investigation.

Too many become interested, perhaps make some inquiries, may investigate to a certain degree, but do so with the firm conviction that their loved ones passed to the other side of life have gone to a far country from which there can be no return, and therefore will not be convinced of the deep interest the dear ones still retain in them.

If in earth life we received a message from a friend gone to a distant country, from whom no communication was expected for a very long time, or probably of a return for months at least, what would be the first thought? Doubt, disbelief and a demand for proof of genuineness, of course. Then surely if the statement is made that a message from one said to be dead has been received, can it be accepted at once as a fact, a truth—by one not acquainted with the laws of nature governing spirit communion? Surely not, and it would not be right, as nothing should be accepted without question, until reasoning faculties can indorse it as a proven fact.

Many things all about us in nature are wonderful and marvelous, and yet we accept them as a matter of course, knowing that the combination by chemical processes, of supplies from nature's storehouse, is the cause which produces such beautiful and wonderful results. So by means of a combination of forces, used in due proportion,

the transmission of loving messages, of words of wisdom, counsel or advice from those passed over has again and again been proved an assured fact, and will as time passes become recognized more and much more fully as one of the most important and eventful circumstances of daily life.

At a successful seance in Cincinnati, a man burst into tears when the medium described very accurately a tall, blue-eyed spirit standing by him, with light whiskers and hair parted in the middle. "Do you know him?" inquired a friend, in a sympathetic whisper. "Know him? I guess I do!" replied the unhappy man, wiping his eyes. "He was engaged to my wife; if he hadn't died, he would have been her husband instead of me. Oh, George, George," he murmured, in a voice choked with emotion, "why did you peg out?"

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Wheaton, Minn., Dec., 1898

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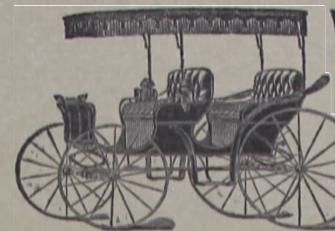
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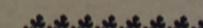
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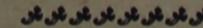
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## ATURE.

By Theodore Parker (Through the Medium, Mrs. Ph. Knauer, Chicago, Ill.).

As nature in its birth, so the soul is growing, and so everybody is living. Look at the spring, and see how each tree brings out its blossoms and its fruitage. And if you cut down the leaves and bundle it up, still in the springtime the life will burst forth, and bring forth buds and flowers and fruit. And so look at yourself. If you are given to harmony, and bring harmonious elements together, they will bear fruit that is imperishable in soul life. But many are separated from each other, even when living together. The tree has its males and females in community; so the soul life must have the same to bring out eternal fruitage, though all the elements will grow their own way. The more you bind up these elements harmoniously, the stronger comes out the life; the more you fight what you have to overgrow, the more the inner force will be developed, but not before, even if you live a hundred years or more on this earth. The nature wishes to grow; only don't disturb it by disturbing one another. Each one should look out for himself or herself; everything has something to do in its life, and is right in itself. God is a good father, and sees in every one's heart and into their sorrow; He gives every one the conditions he or she should have, and the circumstances that are fitted for the individual soul. So don't point the finger to another and say it was not right that this individual be in such or such circumstances. Yes, it was right, and will meet the purposes of eternal justice though we can not yet see all the way through. And don't think worse of another because he would believe in a different way. Whatever be the belief which one holds or in which he was brought up from childhood, the soul is baptized from the one beyond in the beginning, by the same power that leads stars and worlds in their way. Only bring out the soul force, and it will find its way by itself. And let the little ones come and see how readily they can be brought to catch this truth. More or less so, this law applies to every one. God is love, and he who has loved

soul wants food of its own, as everything in nature. What is it if the body has all to eat, and the soul must starve? Feed soul and body alike, recognize the soul in every human being, and the best and highest power will lift you to the realms of happiness, and will make you see what is beyond.

## DON'T WORRY RULES.

1. Consider what must be involved in the truth that God is infinite, and that you are a part of His plan.
2. Memorize some good thing you read every day.
3. Cultivate a spirit of gratitude for daily mercies.
4. Realize worry as an enemy which destroys your happiness.
5. Realize that it can be cured by persistent effort.
6. Attack it definitely as something to be overcome.
7. Realize that it never has done and never can do the least good. It wastes vitality and impairs the mental faculties.
8. Help and comfort your neighbors.
9. Forgive your enemies and conquer your aversions.
10. Induce others to join the don't worry movement.—Seward.

The self-righteous are always willing to take advice of the worthy; but nothing meets with their approval unless self-evolved.

## WHAT IS GOOD.

"What is the real good?" I asked in musing mood.  
"Order," said the law court:  
"Knowledge," said the school:  
"Truth," said the wise man:  
"Pleasure," said the fool:  
"Love," said the maiden:  
"Beauty," said the page:  
"Freedom," said the dreamer:  
"Home," said the sage:  
"Fame," said the soldier:  
"Equity," the seer.  
"Spake my heart full sadly:  
The answer is not here."  
Then within my bosom  
Softly this I heard:  
"Each heart holds the secret;  
Kindness is the word."  
—John Boyle O'Reilly.

## ANOTHER VICTORY FOR DEWEY.

Interested Relative — "What have you named the baby?"

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## NEWS OF THE WEEK

M. Felix Faure, president of France, died Feb. 16th of apoplexy.

The Salvation Army has opened a big workingman's hotel in Boston.

Ten persons lost their lives in the snowslide in Cheyenne Canyon, Colo.

Trains were tied up in all parts of New England during the recent storm.

A machine has been invented which will turn out 10,000,000 matches a day.

Seventeen lives were lost in a fire in an insane asylum at Yankton, S. D., Feb. 12.

Under General Miller the American forces captured Iloilo; there were no casualties on the American side.

The McEnery resolution, virtually pledging a protectorate only over the Philippines, has passed the senate.

A bill to revive the grade of admiral in the navy and the agricultural appropriation bill were passed by the senate.

A new typesetting machine that will do twice the work of the Mergenthalers will be put on the market this summer.

Three thousand eight hundred Boston school children are housed in rented buildings because of lack of schoolhouses.

A large number of male applicants from Cuba and Porto Rico ask for allotment to the educational institutions of the United States.

The lower branch of the Minnesota legislature has rejected a resolution proposing a constitutional amendment for the initiative and referendum.

A Connecticut man claims that he has invented a new rotary cylinder that will enable ships to travel 50 per cent faster than at present.

A bill has been introduced into the California legislature prohibiting anyone from employing a doctor who has not a diploma from a medical college.

Sundry New York papers which assert that 16 millionaires, worth in the aggregate \$684,000,000, only pay taxes on \$1,514,000, claim that the income tax is a fair tax.

The severe storm compelled the abandonment of train service at Philadelphia and Baltimore; the snow extended far south, and caused much suffering and loss.

The California assembly has passed the measure to submit to the voters of that state a proposed amendment to the constitution exempting church property from taxation.

The Connecticut legislature is wrestling with a bill which provides that Sunday should be observed as a person chooses, so long as he doesn't infringe upon the rights of others.

As a result of the negotiations relative to Anglo-French claims in West Africa it is said that Great Britain has conceded the French right to an outlet on the Nile, and that an amicable settlement is certain.

To bring personal property out of hiding for taxation the Indiana house has approved a bill making interest on bonds, certificates of stock and other written obligations uncollectible unless such documents are stamped by the assessor.

It has been suggested to the president that the United States build a caisson around the wreck of the Maine in Havana harbor, pump the water out, fill in with cement, and erect a statue of liberty or a harbor light there. The matter may be brought before congress.

New trusts reported are as follows: The American Cast Iron Pipe and

Foundry Co., New York, capitalized at \$30,000,000; the umbrella trust, of Brooklyn, capital \$2,000,000; whisky trust, capital \$200,000,000; pottery trust, capitalized at \$40,000,000, embracing all the eastern plants; bicycle saddle trust, capital \$2,000,000.

Over a million dollars' worth of government property was destroyed by fire which started in the large machine shop of the Brooklyn navy yard known as machine shop No. 28, Feb. 15, and the workings of the navy yard have received a serious setback. Many fine models and patterns of battleships, their parts and plans, have been destroyed, and some of them can not be replaced. The records and models of the battleship Maine, which was blown up in Havana harbor on Feb. 15, 1898, were also destroyed.

A tasty and unique calendar gotten up by Morrison and Sommerman is at hand. The following publications are represented by this enterprising advertising agency: Light of Truth, Canadian Magazine, New England Magazine, The Home, The House Beautiful, Toilets, Reformed Church Tidings, L'art De La Mode, The Inland, Word and Works, How to Grow Flowers, Market Basket, Women's Ideas, Christian Union Herald, Waverly Magazine, Home Guard, Luther League Review.

Bunches of bananas made of papier mache have been introduced as signs on the wharves of New York, where the depredations of hoodlums are frequent. It is proposed to add wooden peanuts for the benefit of policemen and other friendly samplers of the stock in trade.

Headed off. — Freddie — "Pa, what does 'cum grano salis' mean?" Pa (who pretends to know things) — "Hush, don't you know better than to ask such a question as that in the presence of your mother and sisters?" — Cleveland Leader.



## The Kola Plant.

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